

Truth Vindicated
By the Faithful
TESTIMONY
AND
Writings

Of the Innocent Servant and
Hand-Maid of the Lord,

Elizabeth Bathurst,
DECEASED.

Hof. 6. 3. *Then shall we know, if we follow
on to know the Lord, his going forth is pre-
pared as the Morning; and he will come
unto us as the Rain, as the latter and for-
mer Rain unto the Earth.*

Job. 8. 7. *Though thy beginning was small,
yet thy latter-end shall greatly encrease.*

L O N D O N.

Printed, and Sold by T. Smith, near the Meeting-
House in White-Hart-Court in Gracious-Street
1665.
1695.

The Titles of the Ensuing Treatise.

1st. *An Expostulatory Appeal to the Professors of Christianity, joyned in Community with Samuel Annley.*

2d. *Trath's Indication, &c.*

3d. *The Saying of Women, which were spoken upon sundry occasions, in several places of the Scriptures, &c.*

Prov. 4. 18, 19. *The Path of the Just is as the shining Light, that shineth more and more unto the perfect day: The Way of the Wicked is as Darkness; They know not at what they stumble.*

Isa. 51. 7. & 41. 14. *Hearken unto me, ye that know Righteousness, the People in whose heart is my Law; fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou Worm Jacob, and ye men of Israel; I will keep thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*

*Charles Bathurst his Testimony
concerning his Daughter,
Elizabeth Bathurst, deceased.*

E*Lizabeth Bathurst* was my first-born Child, who from her Infancy was attended with great weakness of Body, so that she was four Years of Age before she could go alone: But that great weakness of body the Lord was pleased to supply with large Endowments of Mind, her Memory very great, her Understanding very Ripe: And those Gifts which the Lord was pleased to give her, she did imploy to his Service again: From her Childhood she was much devoted to the Reading of the holy Scriptures, and other pious Books, of which she had a deep Understanding: She was in her tender years much in private

Charles Bathurst's Testimony

retirement, hardly would she be drawn forth to accompany any Children of her Age to the Childish Pastimes: She very early fell into a Profession of Religion, of which she was very zealous, insomuch that her Mother that was high in Profession also, would often say to me, *She would become a gracious Child.* And after her long walking in a Profession of Religion, in which she did exceed many of her Equals, she had at last her understanding opened, and became Convinced of God's Everlasting Truth, which was not above seven Years before the Lord was pleased to take her to himself; in which time what her Labours, Travils and Sufferings were, many in this City can testifie, and bear witness to; her Travels to *Bristol* (in the time of the hottest Persecution there) to bear a publick Testimony for the Lord's Name and Truth; her publick Testimonies in
her

Concerning Elizabeth Bathurst
her Journey thither, and back again,
*viz: in Windsor, Reading, Newberry,
Malbrough, Oxford, &c.* I say, the
consideration of this (having accom-
panied her in her Journey) and how
wonderfully the Lord was pleased to
strengthen her weak Body (never
having Travelled one quarter of the
Journey before) and how the Lord
was pleased to furnish her with su-
table and seasonable Testimonies
for the time and place where she
went. After all this, her Imprison-
ment in the *Marshalsea* in *Southwark*,
and how wonderful the Lord preserv-
ed her in her weakness there, and
gave her a Mouth and Wisdom
to answer her Opposers, insomuch
that the Justices that committed her,
thought her to be a Person of great
Learning and Education.

I could say much more, but my
loss of her after all; I say the deep
Consideration of it, sets the Wound
fresh a bleeding; deep Sorrows can
A 3 make

Ch. Bathurst's Testimony, &c.
make no long Discourses, wherefore
I must conclude and acquiesce in the
Lord's will; and say with the Pro-
phet *David* in a like case, *I shall go*
unto her; but she shall not return unto
me.

London, the 6th }
of the 6th } Charles Bathurst..
Month, 1691. }

Grace.

Grace Bathurst her Testimony
concerning *Elizabeth Ba-*
thurst.

Concerning this Tender Plant
and Hand-maid of the Lord
Elizabeth Bathurst, I have some-
thing in a short Testimony to say
concerning her, from a true know-
ledge I had of her, being by the
good Providence of God brought
to be related to her: I found her of
a tender Spirit, Religiously inclined,
having been well Educated, and
much given to read the holy Scrip-
tures, and had a large Understand-
ing and Memory thereof, and loved
to be alone and retired in her Closet.
She was sober and grave in her Car-
riage, and was an Honour to her
Profession and People with whom
she then walked; yet I observed
the

Grace Bathurst's Testimony

She had often a trouble upon her mind and was not satisfied, but was sensible of a want; and I can truly say, my Spirit hath travailed in secret with the Lord for her, that she might come to know the Substance of all Profession, which in the Lord's time was revealed to her effectually; and she soon gave up to the heavenly Call of the Lord, and was fervent in Spirit, and set her self with all her might, to work for the Lord in her day, that he was graciously pleased to give her to work in; for she would often say, *It would not be long in this World, she being weakly in Body.* She submitted willingly to the Cross of Christ Jesus inwardly and outwardly; and she despised the Shame and Glory of the World, the Lord raised in her desires to do something for the Vindication of his blessed Truth, which she had received a measure of to her great satisfaction, and to the Satisfaction of many of us that were related

Concerning Elizabeth Bathurst.

to her, and to many of the Lord's People that were refreshed in the feeling of the streams of Life that filled and run through her earthly Tabernacle. In her last Sicknes she spake but little, but would say, *her Spirit suffered with her Body*. She desired to see her Relations, which she did, and gave good Counsel and Advice to them all; I pray God they may so remember it, as to live the Life of it, that they may be Heirs with her of that Kingdom that is Everlasting Eternal, and doth not fade away which is the Inheritance of all the Righteous, into which I believe she is entred, and is at rest with the Lord for ever and ever.

London, the 4th
of the 6th
Month, 1691.

} *Grace Bathurst.*

A brief Testimony concerning *Elizabeth Bathurst*, deceased.

Blessed be the Lord our God, who hath been pleased to make good his Promise in our day of the pouring out of his holy Spirit so plentifully as he hath done, to the enabling Sons and Daughters to Prophecy, and to bear Testimony to his glorious Name and living Truth, for the stirring up the Hearts of many of the Sons and Daughter of men to seek after him, and lay hold of him in his gracious Visitation and Appearance (by his Light and Spirit) unto their Souls for their Salvation from Sin and Death: And that he hath made it evident, that *They that seek me early shall find me*, as saith Wisdom.

I knew this vertuous and pious Maid from her first Convincement
and

George Whitehead's Testimony

and receiving the blessed Truth (as it is in Christ Jesus) in the Love thereof, being made in some measure Instrumental in the Lord's hand for her good and encouragement therein; unto which she was faithful and obedient, enduring the Cross, and despising the Shame: She was a sober serious Maid, and Religiously inclined from her Youth, though the secret influence of the Grace and good Spirit of God (for the Seed of Life and Grace took place and root in her Heart) which she retiredly attended upon, after her mind was directed and turned inwardly to the Manifestation and divine Light thereof; and the Lord blessed and helped her forward in her Spiritual Journey, in her faithful Endeavours and Attention upon him. She lived a sober, Religious and Christian Life, and much in Retirement: She bore a Heavenly Image, and her Memory and blessed Testimony are both fresh, lively and preti-

ous

Concerning Elizabeth Gathard.

ous to me, and many more that knew her, I doubt not She was divinely inspired, and attained unto an Excellent Gift, both of Understanding, Life and Utterance, to the affecting and tendring the Hearts of many in our publick Assemblies, who were seeking the way to *Sion*, and Astonishing others that were more remote from Truth. And because of the meanness or weakness of her Person, some People would not believe that her Book, entituled, *Truth's Vindication*, &c. was of her own Indicting, or that such depth of matter and aptness of Expression could be in (or flow from) that Vessel; But I am a witness, it was her own, and proceeded from her own proper Gift received; she shewed it me in her own Hand Writing, before it was printed, and gave sufficient demonstration of her understanding in those subjects she
writ

G. Whitehead's Testimony, &c.

writ upon. She was industrious in writing in *Truth's Vindication and defence*, the Lord having gifted her for that end: She loved faithful Friends and Ministers of Christ among us, and delighted in their Society more than many who make a shew of Religion and Friendship; and she desired the Prosperity of *Sion*, and the Lord was with her to the End. Having in a few Years faithfully finished her Testimony, after a time of much weakness of Body; she ended her days in Peace; the Lord whom she served took her to himself, out of all her Affliction and Labours.

London, the 7th } From a Servant of Christ,
of the 6th } and Friend to all his
Month, 1691. } Followers,

George Whitehead,

Charles

*Charles Marshall's Testimony
concerning E. B. eldest
Daughter to Charles Ba-
thurst of London.*

WHEN I first knew this Young Woman, she was a very zealous Professor; and albeit she had several times Opportunities to hear Truth's Testimonies, yet that Eye was not opened that saw between things that differed in their Root; but it pleased the Lord in the Riches of his Love in great Compassion, to visit her and *Charles Bathurst's* other Children at the same time, at a season not expected, &c.

The sense of which precious Season is with me; and in the living Remembrance thereof I cannot well pass by hinting something of the manner of it: She and her dear Fa-
ther

Charles Marshall's Testimony

ther and Mother, with his other Children, we were sitting together before the Lord, whose presence was manifested with us, and a Visitation in the living Power of the Lord was extended unto them, and in the Word of Life was opened to them, the ancient Path of the Just, and a Testimony that the Set-time was come for their being turned from Darkness to Light, and from Satan's Power to the Power of the Living God; and as the Way of Life was opened to them, the Power of the Lord fell on them, the youngest Daughter being much broken and trembled; *Elizabeth* was about to make some Reply to me; but it was said unto her, *The Day of the Lord's Visitation is over thee, it is hard for thee to kick against the Pricks.* She burst out into abundance of Tears, and all of us were greatly bowed down before the Lord in the fence of the Majesty of his divine Power. After some time they re-

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Concerning Elizabeth Bathurst.

tired to their Chambers, where they spent their time in bowdells of Soul, seeking after favour with God; and as their Superfluities in Apparel, and other things, became a weight and burthen, they gave up in Obedience to the Teachings of the heavenly Grace of God; [Oh! that none might put on that which in Obedience to the Lord, these and many more put off in the Day of Visitation] and were striped of all those things into Plainness and deep Humility, and was sweetly kept down to the working Power of the Lord in the revealings of the heavenly Cross of our Lord Jesus, which they found crucifying them through (Faith and Obedience) to the world, and the world to them; and they saw the Chaffy Profession with which they had in-deavoured to fill their Bellies; and that this was nothing to the Word of Life that opened to them, that the Way to Life was through Death; and sweetly did this dear
Hand-

Charles Marshall's Testimony

Hand-maid of the Lord walk, and the work of Redemption and Salvation prospered, and was cut short in Righteousness, so that she became one of the wise Virgins of the Day, and holy Oyl was poured in her Lamp, that shined bright; she then looked on the Mountains of Profession, where she had wandered, and to the People with whom she had been seeking the living amongst the Dead, and her Bowels earned to her Neighbours, and she called to them, and told them, *The lost piece of Silver was found*, and informed them how she found it, which was through her Candle being lighted at the divine Fire, the heavenly Grace that came by Jesus Christ, and seeing the Heart foul, had been sweeping, and so found that which made her Soul rejoyce, and desired the same for them, and so an increase of Wisdom was given her to speake a word in due season: And she was drawn in the same Love

Concerning Elizabeth Bathurst.

to visit some Countries, and to tell what God had done for her Soul, and had a tender serviceable Reception in the assemblies of God's People, where she travelled, and was guided to open the way of Life and death in Print, as ye may see, in which she had pure Openings given her, and a blessed Understanding, with spiritual Skill, and great Wisdom to open Truth's way, and discover the Enemy's ways and wilds, by which he had misled many; and that the *Reader* may discern it so, let the following Tracts be read seriously, and considered duly and truly. When they first came forth, I was refreshed, and bowed before the great God for his tender Mercies, that confounds the Wisdom of the Wise, and brings to naught the Understanding of the Prudent; and perfects his Praise out of the Mouths of Babes and Sucklings. Oh! that all Young Women that read this, may follow
this

Charles Marshall's Testimony &c.
this good Example, and not through
running into, and choosing lying
Vanities, forsake their own Mer-
cies, and so miss of that sweet, hea-
venly, durable Portion this dear Vir-
gin enjoyed, who run her Course
in Life's Race, and then laid down
her Head in pure Peace, enjoying
an Immortal Sabbath, and with the
vertuous King's Daughters, who are
Glorious within, who rejoyce in
God their Saviour, and magnifie
his great and glorious Name, for
whose VVork of Salvation in our
Age, and letting us see the travail
of our Souls, and be satisfied in him;
to whom be all Thanksgivings,
through Christ Jesus our Lord, and
high Praises for ever, and for ever-
more; *Amen, Amen.*

Charles Marshall:

An Expostulatory
A P P E A L
 TO THE
Professors of Christianity,
 Joined in Communion with
S A M U E L A N S L E Y

IT having pleased the Lord (whose I am, and whom I serve) to call me by his Grace, even in my tender Years; by which Grace he put me upon early seekings after him, that so I might know him the only true God and Jesus Christ whom he hath sent, whom savingly to know is Life Eternal.

Many sore and weary steps hath my Anxious Soul trod in, finding out the

the Path that leadeth thereunto, that so I might come to a certain knowledge of what God is, and how he ought to be Worshipped: And this made me go about from one Watchman of the Night to another, inquiring after my Souls beloved, to hear if they could tell where his dwelling was, and where he maketh his Flocks to lie down in Rest.

But Oh the uncertain sound which they gave! some said, *Lo here*, and others said, *Lo there is he whom thy Soul desireth*: But alas! when I went out to seek him there I could neither see his Shape, nor hear his Voice; then used I to retire into my Chamber to supplicate him in secret, whose Presence I could not meet with in those Publick Assemblies; But yet still I looked for that at a distance (*viz.*) the Appearance of the Son of God, which was to have been had nearer at hand: Sometimes searching over the Records of Scripture, if there I could have found him substantially, whom my Soul greatly desireth to see: Oh but there I found him not, although I daily read the Reports which his Antient Primitive Ser-

vants

vants have left there upon record, concerning how they witnessed him, by vertue of the effectual working of his mighty Power in them; but what was this to me? Whilst I knew him not my self Experimentally working down Sin and Iniquity in me, and removing that that did let, and would let till it was taken out of the way, that so his own Righteous Scepter might bear rule over me.

And thus as I sought him forrowing, in an acceptable time was he pleased to appear unto me, (magnified be his Name for ever) and to cast up a living way for me; though much contrary to the way I walked in formerly; yet by his good Spirit he so instructed me, that I certainly know this to be the way that leadeth to Everlasting Felicity: Yet I must needs declare, 'tis a Cross Way to the Carnal mind and stubborn will of the fallen Creature; where I now find that I as well as others stood by Nature. But now the Lord having pulled my Soul as a Brand out of the Fire, and made me willing in the day of his Power: I can do no less then speak to the praise of his Grace, whose own Arm hath wrought
Sal-

Salvation in and for me thus far.

And now I say, this was the Grace by which I was called, and by which I am in measure saved; even that Grace of which the Apostle speaks, Tit. 2: 11, 12, 13, 14. *The Grace of God that bringeth Salvation hath appeared (mark) to all men, teaching us that denying Ungodliness and worldly Lusts, we should live Soberly, Righteously and Godlily in this present World: Looking for that blessed Hope and glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us (mark) from all Iniquity, and purifie unto himself a peculiar People, zealous of good works.*

And now being taught by this Grace, which is the only Principle by which every one may learn to know God savingly, which principle God hath raised up in me to publish and declare to others, where they should look for the appearance of this saving Arm and Grace of God, which alone can burst the Bonds of Death, and set the Soul at Liberty.

And besides the disposition which this gracious Principle hath wrought in me

me towards all my Fellow-creatures, that they might partake with me, and with the Remnant whom the Lord hath called out of the World; I say that all might partake with us of the rich Love of God, with which my Soul is refreshed at this very time, that now I am writing unto you, I found the God of all Grace laying a more special Injunction upon me to visit you particularly; to proclaim his free grace and rich mercy, which he is pleased yet to extend towards you: And upon the twentieth day of the eighth Month, this present Year, 1678. in Obedience to that God which made me, and formed my Spirit within me, and by the motion of his good Spirit, did I in fear and much trembling come with a Message from the King of Heaven unto you, which was this, *viz.* To make Proclamation of his universal Love towards you; that so all who had not wilfully withstood the tenders of his Mercy and out-slipt the Day of your Visitation (after which the Lord will tarry for none of you) ye all might come and be converted from your Iniquities, and he would receive you graciously, so that
 none

none should need to fear their Eternal Predestination or Reprobation to Everlasting Misery, as though God hath fore-ordained some fore everlasting Damnation; for God would have all men come to the knowledge of the Truth and be saved, as saith the holy Apostle, *1 Tim. 2. 4.* and (saith God) *Look unto me all ye Ends of the Earth; and be ye saved, Isa. 45. 22.* Nor may any presume (in hopes of mercy) that they are in the estate of Election, while they are in the unbelief and disobedience unto the Spirit of Truth, which Convinces the world of Sin, and leads the Saints into all Truth: for so came the Word of the Lord unto me, Go, invite them to the Feast of in-gathering, that so they may be allured to turn in unto me, and be gathered by me, in this the Day of the stretchings forth of the Arms of my mercy, before I come to sift the Nations with the Sieve of Vanity, when such as are found Chaffie, shall be blown away with the Whirle-wind of my Wrath, and there shall be none to deliver you, *Isa. 30. 18.*

This Word (in the fear and love of God, which he hath shed abroad in my Heart by Jesus Christ abundantly)

did I come at that time to Proclaim unto you, with many more such like inviting Expressions, would you have had Patience to hear me, I should by divine Assistance have declared unto you, as I did to such tender hearted Ones without your Doors, whose Ears the Lord inclined to hearken unto me.

And now I find it upon me to write a few Words by way of Appeal to you, and to expostulate the case a little with you: Whether or no you will all justify that Action of haling of me, (who came in the Name and Power of the Lord (and my Sister who stood patiently by me) out from amongst you. I confess I heard no publick Command for it given by any of you; but it was not done by a Person unknown to you, but one in Office amongst you; so that had he not had private Commission from some one or more of you, for the former knowledge that he had of our blameless deportment amongst you, I dare believe he would not have used us so Uncharitably, without receiving Reproof from you: Why indeed should he, since
none

none of you can justly say that we gave any Interruption to you? Ye are all my witnesses I waited in silence whilst there a Voice heard amongst you, taking that opportunity to open my Mouth unto you, when your Teacher was perusing such Petitions as used to divert him from so suddain a falling on to Prayers amongst you: But however, though that time was not so long as ordinary, but Prayers begun before I could so much as name my Message to you, upon request made me to be silent during Prayer time, and a promise of being heard afterwards, I tarried till your Worship was ended, and then began my Mouth to open unto you, but no sooner had I charged you with being out of the right way, but you made good that charge immediately, by shewing that persecuting Spirit, which infallibly marks out and deciphers the false Church; who hath ever violently handled and hardly used the Members of the true: And so it became my lot at that time to bear a measure of Sufferings from you; but the Lord upheld me by the right hand of his Power, so that I feared not the wrath of the Adversary;

though one more especially shewed himself mightily enraged against me.

Oh! where was your patient Mind, that you could not hear what I had to say unto you, and have tryed what Spirit I had been of, that so, if in Error, by sound Argument you might have convinced me.

Oh! where was your *Christian* Moderation that ought to be shewed towards all, whereby you should have manifested the Lord to be at hand.

Oh! where was your Lamb-like Meekness, by which you would have instructed such as should have opposed you, had you been in the Truth? But whilst you profess the Name of Christ (who is Truth it self) you are found in the Spirit of Antichrist, otherwise you would not have so roughly treated the Guiltless; nay, if we had been guilty, we ought to have had a more fair Tryal and Examination before you, ere such hasty Execution should have proceeded from you.

This therefore briefly is written in the Spirit of Love, and sent to you, that all sober Inquirers may have a true Account of the Occasion of our coming amongst

amongst you that day; and let none be offended that I take not in their Teacher with them, so as to appeal to him as well as them; for the Lord knoweth, 'tis not in any Enmity I bear towards him; but as I formerly have had a high Esteem of him, so I still do retain a kind and friendly Respect for him; but having privately address'd my self unto him, whereby to render the Reason of my turning from him, in answer to which (he himself knows) I received not so much as one word to give me any Satisfaction, but had a hasty Put-by from him, which may very well excuse me in not making a second Application unto him.

However, my Soul desires the real welfare of all men, and have written this neither in Envy nor Ostentation, but in answer to the Requirings of the Lord, before whom my Heart is broken at this time; and now in much *Godly Compassion* have I a Remembrance of such as have sincere Desires amongst you, and I doubt not but that the Lord in tender Mercy, and for his own Seed sake, that cryeth to him for Deliverance in and amongst you, will in due

time

time reach forth his powerful saving Arm unto such of you, whereby you shall be gathered into a place of Safety, before his Over-flowing Scourge be made to pass over you.

Let this therefore be a Provocation unto you speedily to turn into the secret of your own Souls, to the Appearance of his Son, Christ Jesus, who there speaks from Heaven unto you, reproving you for your Sin and Iniquity, and exciting of you to Holiness and Purity ; who by his Heavenly Light in your Consciences, if you give up to be led and guided by it, will bring such of you as are now even as Lost Sheep of the House of *Israel*, home to the fold of Rest.

which is the hearty Desire and earnest breathing of her who is known to many of you by the Name of
Elizabeth Bathurst.

And now having invited you to turn unto the Lord both by Word and Writing, I am clear concerning you at this time.

UNTO

UNto you, People, unto whom this Message is sent, a few words doth lie with weight upon my Spirit, to put you in remembrance of days past, and that you may call to mind the Promises you did make to the Lord, when your Hearts were tendered before him, because of the Judgments that then seem'd to awaken you; but so soon as the Hand of the Lord turned back, and withheld from smiting, Oh! who then amongst you were faithful to those Promises? so that may I not say, that neither the Mercies nor Judgments of the Lord have so awakened you as to turn to him by Unfeigned Repentance? for whose sake the Lord hath put in my Heart to mind you, for the sake of your immortal Souls, that you may be awakened to a speedy turning to the Lord, that you may not provoke the Lord to withhold his Spirit from striving with you.

*Written in Obedience to the Lord, by
Your Friend,*

Anne Bathurst.

Truth's Vindication,

OR,

A gentle Stroke to wipe off the Foul Aspersions, false Accusations, and Misrepresentations, cast upon the People of God call'd

QUAKERS.

Both with respect to their Principle, and their way of proseliting People over to them

Prov. 4. 18, 19. *The Path of the just is as the shining Light, that shineth more and more unto the perfect day: The way of the wicked is as Darkness; they know not at what they stumble.*

Isa. 51. 7. & 41. 14. *hearken unto me; ye that know Righteousness, the People in whose heart is my Law; fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou Worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, the holy one of Israel.*

Also, an EPISTLE to such of the Friends of Christ, that hath lately been Convinced of the Truth as it is in JESUS.

Hosea 6. 3. *Then shall we know, if we follow not know the Lord, his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain unto the Earth.*

Job 8. 7. *Though thy beginning was small, yet thy latter end shall greatly increase.*

London, Printed and Sold by T. Sowles, near the Meeting-house in White-Hart-Court in Gracons street.

AN
EPISTLE
TO

You five in particular, viz.
A. W. E. T. M. J. B. P. & E. F.
unto whom this is more especially intended to be Delivered.

FRIENDS;

NOT in Affeitation to be Popular (for that I do not desire) but in Obedience to Christ Jesus, my Lord and Master, have I pen'd this matter; that for the Innocency of his Truth and People may more conspicuously appear.

Neither have I fondly desired to get my Name in Print; for 'tis not Inky Character can make a Saint: Such must be sanctified and cleansed in Body, Soul and Spirit; through

AN EPISTLE.

through which they come so be prepared,
God's Kingdom to inherit.

Wherefore I write unto you, my Friends,
that you may not content your selves barely
in an out-ward Separation, whilst not wholly
separated from that within which is the cause
of Transgression, to wit, that Adulterat
Spirit of the Man of Sin, that's got not
only into the Pontifical Chair at Rome
(whence so many corrupt Customs, both in
Worship and Practice are come abroad
into the World) but doth also sit on the Throne
in the Hearts of many People, even in this
our Native Land: And this Spirit haile
led man into many false Ways and Forms
in his fallen Condition, whereby he hath
strayed from the right Way of Restoration;
which way being made known to a Remnant,
whose Minds are turned to Christ's Light
within (God's saving Power) these cannot
but call to their Friends and Acquaintance
to turn in hither; and therefore have I been
made to send this Friendly Invitation a-
broad into the World, That People may be
invited to that Feast of fat things, which
the Lord hath prepared for them that
turn in unto him: But more especially
doth it lie upon me for you Five, to whom
I write this Epistle Dedicatory, to let you
know

AN EPISTLE

know, his Oxen and his Fallings are ready,
 only come away, do not tarry; for I well
 know, this is the time of the Lords Love
 towards you, because of the sounding of
 his Bowels, which I have heard within me,
 I know they are not restrained from you,
 because of the constrain that he hath laid
 upon me, which have been so powerful, that
 my Heart hath been pained in me, and my
 Soul hath been distressed for you, and often
 have I been bowed down in Spirit, yea, till
 I could hardly stand upon my Feet, until the
 Lord who bowed me down raised me up, and
 set before me a door of Hope, whereat his
 Prisoner in you may be brought forth, which
 is that for which Gods Seed in me hath tra-
 vailed through many Tribulations; and now
 having deliver'd me from that cruel Bon-
 dage of corruption which once I groaned un-
 der, this makes me restless in my Spirit, that
 others may believe in that inward Power
 that is able to rescue from the fury of their
 Soules Oppressor: Yet I write not this by way
 of Complaint, as though I thought it a wear-
 ness to serve the Lord, in answering his
 requirings; no, that I cannot think: for I
 must acknowledge, so gracious is he in his
 Condescension, that he hath made this my
 Exercise become also my Diversion; yea,
 though

AN EPISTLE.

Though I was his Prisoner by Indisposition of Body occasioned through the Pressure of my Mind whilst the weight of this Matter lay upon me, yea, I wished for no works of Pleasure, nor was I weary of my Pain, the Reward given into my Bosom, in returns of Peace and sweet Security, that my Soul enjoys amidst the disturbing Fears and Perplexities that are abroad, is sufficient Recompence for all these light Afflictions.

What the subject matter hereof is, read and you will find; wherein I have first endeavour'd to remove the Stumbling-blocks from before you, and then to cast up the way of Truth for you, and that by Scripture-Road, as you may read in those cited Texts, which here have been brought unto my hands without the help of humane Concordance.

Read in Charity, what I have written in Humility: knowing you are my Elders in Years, I would address my self unto you in all Christian Manners; but I dare not Flatter you, nor can I complementally give Excuses of you: Accept it therefore from me, who can truly say, For some time I have not been mine own, the Lord having made me your Servant in this thing; but now the Truth hath (in measure) set me Free, which also made me willing to

serve

AN EPISTLE.

serve you, as it gave me Ability; that
God might have the Glory, and ye the
Profit of these my Spiritual Labours;

Who am Your

Faithful Friend.

Elizabeth Bathurst.

A N

An Introduction, by way
of Preface, to the en-
suing Treatise.

MY former Friends and Acquain-
tance, for whose sakes this is
written; it is to rectifie your Mistakes
about, and to inform you in that which
some stick not to call *A New Religion*:
But though the old Enemy of all Right-
eousness has found this new oppro-
brious Term to asperse and undermine
the Truth with, blessed be the Captain
of our Salvation, he hath defeated him
of his design, and out of the Mouths
of Babes and Sucklings hath ordained
Praise to his own Name. For, let me
tell you, my Friends, True Religion is
of great Antiquity; 'tis as old as *Abel*,
who by Faith offered up a more excellent Sa-
crifice than *Cain*, by which he obtained
Witness, That he was Righteous, God
testifying of his Gift; and by it he being
dead,

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dead, yet speaketh, as you may read, Heb. 11. 4. And now I appeal to you, What Faith was this by which *Abel* pleased God? Was it not a living Faith, which God had wrought in him, and not a dead Faith, received by Tradition, of Man's teaching? Yet such was the nature and kind of it, that he did not only believe in the true God his Creator, but also in Jesus Christ his Redeemer, although he was not come in the Flesh then; yet doubtless *Abel*, as well as *Abraham*, saw Christ's Day to come, notwithstanding neither of them had any Scripture-Revelation of him: For *Adam* saw Christ's Day afar off, and rejoiced, many Ages before the Scriptures were recorded; and by the same Faith, no doubt, *Abel* looked beyond the Firstlings of his own Flock, to Christ the First-born of God, who was to be made an Offering for Sin, as the Anti-type, which these typified, otherwise his Sacrifice had not obtained acceptance with the Lord; for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remission; which agrees to that of the Apostle, Rom. 3. 25.

Azin,

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Again, I appeal unto you; What Witness was it that *Abel* obtained of his being Righteous: or how did God testifie of his Gift? since *Moses*, who writes the Story in Chap. 11. v. 4. *Gen. 4. 4, 5.* (to whom the author to the *Hebrews* refers) gives us no farther account but only this, *the Lord had respect to Abel, and to his Offering; but to Cain, and to his Offering, he had no respect.* Now I ask, How was this Manifested, or how came they to know it? How should *Abel* know that his Offering was accepted, since *Cain* was as forward, yea, beforehand (with his Brother in offering) had not God signified it to them by the manifestation of his Spirit in them, even that same Spirit by which they came to know it to be their Duty to offer Sacrifice unto him: But *Cain* sticking in the Form, and not flying on the VVing of Faith to Christ, the one Offering, mist the Mark that should have been aimed at by him, and for this cause God rejected both him and his Offering, as you may read in the following Verses of this 4th Chapter of *Genesis*; where the Lord expostulates the case with *Cain*, saying, *Why art thou VVrath,*
and

The Introduction.

and why is thy Countenance fallen? if thou dost well, shalt thou not be accepted? but if thou dost not well, Sin lieth at thy door. So that it was for Evil-doing *Cain* lost the Acceptance of his Offering: V Which seems clear to me, that God had no Respect to *Abel* personally, more then he had to *Cain*, but as he had an Eye to the promised Seed to be accepted in, even Christ Jesus, the Eternal Son of God, in whom alone the Father is well pleased. And it is also as clear to me (through the openings of the same Spirit) That by the Spirit of his Son in their Hearts, he gave Testimony of their Gifts, to *Abel*, that his was accepted; and to *Cain*, that his was rejected; for *Cain* must needs have a Manifestation of the Spirit; otherwise how should he know it to be his Duty to offer Sacrifice, as you may see he did? for we read not of any outward precept that either of them had to enioyn it. Now then, if it was a living in-wrought Faith, whereby *Abel* obtained Acceptance of his Offering; & if it was by an inward Manifestation of the Spirit, by which God gave testimony thereof unto him; if this be granted, I hope the way of Truth will no longer be

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be evil spoken of, which is the same now that it was in the beginning. And this brings me to that which I chiefly intend, which is, as I said, to rectifie your mistakes concerning, and to inform you in, that which (I hope) you will see not to be a New, but the old true Religion; which is the way of this People, amongst whom I now walk, and desire to walk, notwithstanding they are accounted a Sect every where spoken against: I marvel not that the VWorld hates them, since it hated him (to wit, Christ Jesus) whom they have believed in, because he testified thereof, *That the VWorks of it were evil*; see *John 7. 7.* And truly, my Friends, this is the Testimony this People bears this day against the corrupt VVays and Practices of the VWorld, both among Professors and Profane, telling of them plainly, *That all Unrighteousness is Sin*; and for this cause, I know, were Power given into mens hands, they should quickly be rooted out from amongst them; but though they put no trust in an Arm of Flesh, yet they have a strong Tower of Defence, (even the Name of the Lord) which they run into, and are safe:
This

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This is their Munition of Rocks, where unto their Adversaries cannot climb up from, and though they do what in them lie to pull them out from thence, yet their Arms is too short to reach them, their Power too weak to hurt them, their Power of no force against them, whilst they abide in this safe place, notwithstanding, great is the wrath of the Enemy who intends them Mischief, so that what he cannot do by Power, he will seek to do by Policy, insinuating into the Minds of People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by:* Which Suggestion of Satan has taken place in the Hearts of so many, that were not the God of Truth engaged on their side, to perswade People from this false Opinion concerning them, it would seem an utter impossibility: But knowing and being well assured of this (*viz.*) That the Lords strength is made perfect in his Peoples weakness; I, one of the least of the Thousands of Israel, have undertaken in his Name, to go forth against those who have risen up against them; though I know many of the cruel Mockings and hard Usings from

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from Prophane on the one hand, with
evil Surmisings and severe Censurings
from Professors on the other, that hath
been the Lot of this People to bear;
some of which from the latter of these
(to whom I chiefly write) I hope has
not been so much out of disaffection to
the Truth, as Misapprehension about the
Principle of it; as believing that this
People, (in whose behalf I am now con-
strained to write) preach damnable
Doctrines, the which I have heard re-
ported of them, some saying, *They deny*
the Scriptures; others saying, *They deny*
the Man Christ Jesus, with all the Benefits
that by his Active and Passive Obedience, as
also by his offering up of himself a Sacrifice
to God for us, do thereby accrew to us; to-
gether with Justification by Faith which is in
him, and the Imputation of his Righteous-
ness to Man; others some-what more mo-
derate, yet have affirmed, *That whatever*
they may own, as to the Death of Christ, yet
they deny the Resurrection of his Body, and of
the Bodies of Believers; so that they have
said, *Tho' they dare not charge them with*
damnable doctrine, yet certainly they are
of very dangerous Opinions as concerning O-
riginal Sin, and the Institution of the Sacra-
ment,

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ment, and in Point of Free-will and Inherent Righteousness, and in holding a possibility of a total Fall from true Grace; and yet they plead perfection, and reckon themselves Infallible (say they) for all this; and herein they liken them to the Papists. These are some of the foul Aspersions, false Accusations and Misrepresentations that have been cast upon this People, which I my self have been an Ear witness of, and must needs confess, through the Respect I had to the splendid Profession of those that did help forward (at least) the Report thereof, *I have given too much Credence to some of them*; so that though I can truly say, I have no guilt to charge my self with, as to spreading these false Reports, yet my keeping too much silent heretofore, when I was convinced in my Conscience I ought to have spoke, in answer to those whom I might have contradicted in many of these false Accusations, obliges me now to put forth this Vindication.

And now my Friends, if I can demonstrate to you how falsely this People have been accused, which I doubt not to receive Power from on high to enable me in; I hope to be believed when I come

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to speak (according to the measure of the Grace of God, which I have received) concerning that Principle of true Religion, which through this People is promulgated.

Willing I am to give you satisfaction in matters whereon so great concerns are depending, and that the more, because many of these things are points wherein I my self lately doubted; concerning which, when I came to a Solution of in my own Mind, I can truly say, I then was made willing to answer the Lords requirings, in taking up the daily Cross, which Jesus Christ hath said every one must take up that will be his Disciple; and so I hope may may some of you, as the Lord shall make way for his Truth's taking Impression upon your Minds, in this the day of your Visitation.

*So shall the Desire of her Soul be answered,
whose Spirit was exceedingly pressed to
write this Matter.*

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READER;

IT is some time since I set about this Treatise, which makes me now think, that the latter part hereof may seem to some to be unseasonable; for as it swelled beyond my Intention, and took up more time in writing than I thought it would; so also hath it occasionally been hindred from the *Press* as it hath been wrote; in which time those former Discourses, which were the occasion of the Subject, may possibly be forgotten by those which spoke them; but as they were afresh brought into my Memory by the Remembrancer, the holy Ghost, by which I was pressed in Spirit to give Answer thereunto, and vindicate Truth therein (that so I might ease the *Pressure* of my oppressed Spirit) I have in some sort stated, and I hope, satisfactorily.

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satisfactorily answered the same: In which, 'tis like, I may be thought prolix; but I knew not how to comprize the matter shorter; for the truth is, though I at first thought to have filled but one Sheet of Paper, when I set about it, I saw a Field before me, which cost me some spiritual Travel before I got thorow. And now, lest any should think the Trace too long to follow, I have taken pains to prefix and page Contents to every material Point, that so they may readily turn to that which they are most desirous to be at.

The Book being divided into Three Parts, the *First* is in answer to some controverted Points, ranked under Ten Heads: The *Second* treats of the Principle of Truth, what it is, from whence it comes, and whereto it leads: The *Third* is a Confutation of Peoples false Opinions, concerning the manner how we have been convinced of the Principle of true Religion.

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CHAPTER I.

Concerning the Scriptures.

IN the first place I shall begin with the *holy Scriptures*, which hath been said by some, *This People called Quakers do not own.*

Answer; That is a great Slander, their many Writings and Declarations make manifestly appear, in which their Testimonies are also consonant, and agreeable to the Records of Scripture, that I never met with the like amongst any other: And besides this, I am well assured of it, not only from their own Witness of themselves, but from the

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Witness of God in my own Breast, *they do believe all things that are written in the Law and the Prophets; so that those which do so clamorously charge them, cannot prove the things whereof they so much accuse them.*

But then it hath been replied, viz. *They own the Scriptures indeed, but 'tis in their own Way; they believe them as they do a moral History; just barely giving credit to them, owning that they are Truth; but they do not believe they are the Word of God and the Rule of Faith and Life.*

As to this, *I Answer; They do believe the Scriptures, so far as Scripture it self requires Faith in it self; that is, that they are able to make wise unto Salvation, through Faith, which is in Christ Jesus, being given by Inspiration of God, according to that of the Apostle, 2 Tim. 3. 15, 16. And they do also believe, that this same Jesus here spoken of, who is said to be the Messenger of the Covenant, Mal. 3. 1. The same and not another, did Inspire his Prophets and Apostles, in writing of the Scriptures: But still, he is the Word, as well as the Wisdom of the Father; and I ask, Where do the Scrip-*

Scriptures themselves declare any other ? Where do they say they are the *Word of God* ? or the *Rule of Faith and Life* ? Though I have heard it said, that *The Prophets, Isaiah, Jeremiah, Ezekiel, &c. often call their Prophecies by the Name of the Word of the Lord, which, say some, is all one if we say the V^rd of God.* Now such I would advice to take a second view of the Text, and then they may find that the Prophets did not call the Prophecies and Writings *The V^rd of the Lord* (for they were the *Lord's Words*) he being *The V^rd of the Lord*, who revealed their Prophecies unto them : As for instance, *Ezek. 29. 1.* says the Prophet there, *In the tenth Year, in the tenth Month, in the twelfth day of the Month, came the Word of the Lord unto me, saying, &c.* So then it was the Word of the Lord that came and said unto him : The Prophecy was that which he said. So in *Jeremiah*, (Chap. 7. ver. 1. *C^d old Translation*) 'tis said, *The words that came to Jeremiah from the Lord, saying, Stand in the Gate of the Lord's House, and proclaim there this Word; and say, Hear the Word of the Lord all ye of Judah.* [Mark] the Prophet was to make Pro-

clamation of the Word of the Lord, that the Men of *Judah* might hear what he saith; as it followeth, *Thus saith the Lord, Amend your Wayes and your Doings, and I will cause you to dwell in this place, &c.* And this was he, as I said before, who is the Messenger of the Covenant, appointed by the Father, to reveal his Secrets unto his Servants, the Prophets, who came to *Jeremiah* with this prophecy, so that it was not what he said, but he himself, whose Name is called, *The Word of God*, *Rev. 19. 13.* And this is that Word which came unto *Abraham* in a Vision, *Gen. 15. 1.* saying *Fear not Abraham; I am thy Shield, and thy exceeding great Reward:* Unto whom, in the very next verse, *Abraham* gives the Titles of *Lord* and *God*; which proves the Word to be Eternal and Divine; but so are not the Scriptures Eternal; for we know they had their Beginning in time: And though they are Words and Declarations of divine Things, yet must we distinguish between the Declaration, and that which is Declared of, so as not to call them both by one Name. Those written words (for Scripture signifies a Writing)

Writing) they are Publications in Testi-
 mony of that Creating Word of Power
 by which the Worlds were framed; see
Heb. 11. 3. yet they do not declare, that
 the VWorld was made by them; but by
 that eternal Word which was in the
 beginning, as its recorded, *John 1. 1.*
 the same is that which liveth and abideth
 for ever, *1 Pet. 1. 23.* which VWord
 is quick and powerful, and sharper than
 any two edged Sword, Piercing, even
 to the dividing assunder of Soul and Spi-
 rit and of the Joynts and Marrow; and
 is a discerner of the thoughts and intents
 of the heart; neither is there any Crea-
 ture that is not manifest in his Sight,
 but all things are naked and open unto
 the eyes of him with whom we have to
 do, even as 'tis written, *Heb. 4. 11. 13.*
 This is that Word to whom the Scrip-
 tures direct us, as a Light
 unto our Feet, and a Lanthorn Luke 1. 79.
 unto our Paths, to guide our feet Psalm 119.
 in to the Way of Peace; the 130.
 very entrance of which giveth Light;
 yea, it giveth Understanding to the simple.
 So that the Scriptures themselves, say
 not of themselve, that they are the
 Word of God, but that they bear witness

of him. And this is he, who said to those great *Scripturians* (namely, the *Jews* of old) who so greatly exalted the Scriptures, but had not the living VVord abiding in them; *Search the Scriptures, for in them ye think ye have eternal Life; and they are they which testifie of me, saith Christ, but ye will not come to me that ye might have Life, John 5. 38, 39, 40.* So here it may be seen, there is good reason to distinguish between the *written Words*, the *Writing* or *Letter*, and the *living Word*, which is a *quickning Spirit*.

But now, as to the other part of the Charge, which is *That this People* (of whom I am now writing) *do not own the Scriptures to be the Rule of Faith and Life.*

In their behalf I *Answer*: They do own the Scriptures to be a Rule, and they direct unto him (to wit, Christ) who is the Object of our Faith, and Lord of Light and Life: They do also believe that the Scriptures are profitable, for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be thoroughly furnished unto every good Work, as saith the Apostle, *2 Tim. 3.*

16, 17. But yet still it is in Christ Jesus, whom his People do believe; and he is the Rule by which they Live, according to the Example of the Apostle, who saith, *The Life that I now Live in the Flesh, I live by the Faith of the Son of God*, Gal. 2. 20. He must needs be his Peoples Rule; for *he is the Way, the Truth and the Life; no man cometh to the Father but by him*, John, 14. 6. And 'tis his spirit that leads into all Truth, John, 16. 13. even that Spirit which searcheth all things, yea, the deep things of God, as saith the Apostle, 1 Cor. 2. 10. which Spirit teacheth them of all things, and bringeth all things to their Remembrance, according to Christ's Promise, John 14. 26. Therefore the Spirit of Christ, is the Rule of his Peoples Faith, and the Guide of their Life; yet doth not this detract from the Scriptures, nor the Estimation of this People (called Quakers) concerning them; for I know they do believe, that whatsoever things were written aforetime, were written for our Learning, that we through Patience and Comfort of th^e Scriptures might have Hope, as 'tis recorded, Rom. 15. 4. So that it appears, the Scriptures are owned of

them, and are believed by them, and are
 Practised amongst them, but they dare
 not ascribe them that Glory which is
 due to God, nor exalt them above his
 Son Christ Jesus, nor prefer them in
 his Spirit's stead; neither yet is it any
 Derogation from the Scriptures, to ex-
 alt Christ and his Spirit more than they;
 for Scriptures themselves exalt Christ
 and the Spirit above themselves: So
 that it is not in any slight or dis-respect
 they have to those holy Writings, where-
 fore they do not call them the *Word*, and
 the *Rule of Faith and Life*; but as they
 have declared, 'tis from that reverend
 regard they owe and ought to bear to
 Christ Jesus, the great and eminent
Word of God, to whose Spirit, all Scrip-
 ture directions, in matters of Salvati-
 on, refer us, as to an Infalible Rule
 and Guide, direct us thereunto, that we
 may not live in them, but in him, who is
 the Author and Dispenser of them.
 Thus, though the Scriptures are grant-
 ed to be a Righteous Rule, and of Di-
 vine Dispensation (for the Prophecy came
 not in old time by the will of Man, but ho-
 ly men of God spoke as they were moved by
 the holy Ghost, even as the Apostle testi-
 fied,

fied, 2 Pet. 1. 21. And my Soul prai-
 ses the Lord, that he hath preserved
 the Records of so many Prophecies and
 Testimonies of his primitive Servants,
 through so many Contingencies, unto
 this present age; yet can I not think,
 that the God of infinite Wisdom and
 Grace, whose Mercy is over all his
 works, would leave Mankind in so great
 a Concern, whereon their Eternal Sal-
 vation is depending, to such a Rule a-
 lone for *guidance* therein, as is subject
 to Concealing, Mis-translation, Mis-in-
 terpretation, False-Application, as we
 find the Scriptures have been by Corrup-
 ters of them: Much less can I believe,
 that he would suffer the greatest part
 of the World to live without them (as
 they do) were there no other means
 appointed for their Salvation; Yea,
 moreover, I am very sensible, that
 where the Scriptures are, many occur-
 rences may fall out in the course of our
 Lives, about which the Scripture gives
 no particular Advice; and yet it is ne-
 cessary we should have a guide near in all
 our affairs: But I well know, many
 Cases there are, where Scripture is alto-
 gether silent in the matter. Admit then

Here, that the Creature, in such a strait,
 not knowing what to do, betake it self
 to inquire of the Lord by Prayer; alas!
 what will that avail, unless it receive
 an Answer? which is already granted
 not to be found in Scripture, neither can
 it now be had by the meer Litteral
 Priesthood, nor by their pretended U-
 rim and Thummim; and say they (who
 cry up solely Scripture to be the Rule
 of Faith and Life) *Neither must we ex-
 pect Answer by Dream, nor yet by Vision,
 no, nor by Revelation nor Inspiration; for
 these (they say) are ceased many Ages past.*
 Whom I ask, What way then can the
 Creature come by Advice? which till
 they can resolve me in, I shall still retain
 my Opinion, viz. *That that inward O-
 racle (which is a Measure of God's Spir-
 it, whereby we obtain access to him,
 with Answer and Direction from him
 in all our Concerns, about which we en-
 quire of him) undeniably is of greater Au-
 thority, both to beget living Faith, and or-
 der us therein; and a more perfect Rule
 to guide our lives, than the outward Wri-
 tings of the Scriptures, which in many
 things leave us without either counsel or in-
 struction.* And here I shall leave this
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point, which is in Answer to an Accusation, which is, *That we deny the Scriptures*; a thing often charged upon, but never proved against the People called *Quakers*.

CH A P. II.

Concerning the Humanity of Christ, &c.

A Second Charge which I have heard brought in against the *Quakers*, is, *That they deny the Humanity of Christ Jesus, and the obedience that he yielded in the days of his flesh, by his Sufferings, Death, Burial, Resurrection from the dead, together with all the Benefits that thereby accrue unto Believers, as also Justification by faith, and the imputed Righteousness of Christ.* Now that this hath been as falsely charged upon them as the former, I shall undertake to prove by Scripture: But first let me mind the Reader; this I have observed, *viz.* That there are many that have Born false witness against

gainst them, yet they do not seem to accord in their witness ; for first comes out a Learn'd Doctor, and he declares

Doctor Owen,
Independant.

publickly (tho' somewhat ambiguously) that this People deny that Christ which died at *Jerusalem*, to be God equal with the Father. But when

John Faldo.

this was refuted so as not to be believed, then comes out another, and he would give the World to know, as if they *only* deny the Son of God to have assumed *Humane* (or *Man's*) Nature: Thus their Accusers contradict one another, (for both seem to grant we own a Christ) which well they may do, since they differ in Principles amongst themselves ; however they agree thus far, like *Herod* and *Pilate*, to unite against *Jesus*, so have they against his Followers ; but I need not enlarge upon Particulars, since rather than they will want a Host to go out against the *Quakers*, look but into the Muster, and thou mayst see *One and Twenty Divines*. (as they give themselves the Style) enter the List together, of whom I shall say no more here, lest

it should be taken for a Digression from the Answer.

1st. Therefore to clear Truth from Slander, both on the one hand and the other ; I do in the first place affirm, and that upon certain Grounds, *viz.* That all who may be rightly denominated *Quakers* (such as Tremble at the Word of God) they are of the Faith of one Substance, which the Antient *Christians* so earnestly contended for, and suffered such hard things in maintaining, to wit, that Christ the Blessed Son of God (as to his Divinity) was of the same Eternal Substance with the Father, as may be read at large in *George Bishop's* Looking-glass for the Times, page 85, 86.

2^{dly}. I affirm, they faithfully own the Scriptures : And therefore what *John* the Divine saw in his *Revelations* concerning him, as 'tis Recorded, Chap. 13. 8. *That he (to wit, Christ) was the Lamb slain from the Foundations of the World.* And what the Apostle said of him, *Phil. 2. 6. Who being in the Form of God, thought it no Robbery to be equal with God.* Likewise *John* the Evangelist in

his first Chapter 1, 2, 3. saith concerning Christ. *In the Beginning was the Word, and the Word was with God, and the Word was God, the same was in the Beginning with God; all things were made by him, and without him was not any thing made that was made; for by him were all things created that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones or Dominions, Principalities or Powers; all things were created by him, and for him, who is over all, God blessed for ever, Amen, Col. 1. 16. Rom.*

9. 5. These, together with the Testimonies Jesus gave of himself, John 8. 58. Verily, verily, I say unto you, before Abraham was, I am. John 10. 30. I and my Father are one. John 15. 5. there he prays, And now, O Father, glorify thou me with thine own self, and with the Glory which I had with thee before the World was.

In like manner he speaks of his own Eternity, *Proverbs Chap. 8. from the 23d to the end, to which agrees that application given to him, of wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Isa 9. 6. These things, I say, the Quakers believing according as they are written,*

and

and having an experience of in themselves, by the effectual working of the mighty Power of Christ Jesus in their Hearts, are sufficient proofs to them of his Divine Substance; and also to make them see what is the Fellowship of the Mytery, which from the beginning of the World hath been hid in God, who Created all things by Jesus Christ, as 'tis written, *Ephes. 3. 9.* Wherefore they know the Son to be one, and equal in Power with the Father.

'Now if any shall Object that Scripture, where Christ saith, *My Father is greater than I.*

Ans. That must needs be understood only as he assumed the Name of Man; not at all relating to the fulness of the God-head that dwelleth bodily in him, as 'tis written, *Col. 2. 9.* So likewise the Author to the *Hebrews* describes him, Chap. 1. 2, 3, Verses, *To be the brightness of the Father's Glory, and the express Image or Character of his Substance* (for so the word *Person* ought to be rendered) *by whom also he made the Worlds.* And therefore, I beieve (and so do they,

they, in whose behalf I write) that Jesus Christ is very God.

3dly. I affirm, they do believe that this Jesus, or this God, was manifest in the Flesh, as saith the Apostle, 1 Tim. 3. 16. And John the Evangelist, Chap. 1. 14. *The Word was made Flesh, and dwelt amongst us, (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.* And Paul to the Hebrews, Chap. 2. 16. speaking of Christ, saith, *For verily he took not on him the nature of Angels, but he took on him the Seed of Abraham.*

4thly. Therefore in the fourth place I affirm, The Quakers do faithfully own this Jesus to be the Mediator, according to the Testimony of the Apostle, 1 Tim. 2. 5, 6. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, to be testified in due time.*

5thly. I affirm they own his Obedience also; for I know they do believe, that Christ Jesus in the Days of his Flesh was obedient to God, as becometh a Son unto a Father in all things: For he came not to do his own Will, but the Will of him that sent him; where

wherefore we find him praying to his Father, *Not my Will, but thine be done.* Yea, moreover 'tis written of him, *Heb. 5. 8. Though he were a Son, yet learned he Obedience by the things which he suffered: For he was a Man of Sorrows, and acquainted with Grief; he was wounded for our Transgressions; he was bruised for our Iniquities: The Chastizements of our Peace was upon him, and with his Stripes we are healed, as saith the Prophet Isaiah, Chap. 53. 3, 5.* Therefore these do confess to his Sufferings, according to the Scriptures; for Christ also hath once suffered for Sin, the Just for the Unjust, that he might bring us to God, being put to Death in the Flesh, but quickned by the Spirit; see *1 Pet. 3. 18.* Likewise they own his Death, as an acceptable and most satisfactory Sacrifice to God for the Sins of all, and is of blessed advantage to all that shall receive Faith in his Blood, which agreesto *Rom. 3. 25 Ephes. 5. 2. Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God: And he hath given himself for us an Offering*

ing, and a Sacrifice to God for a sweet smelling savour. Also they believe, that as Christ died for our Sins, so he was buried likewise, and rose again, according to the Scriptures, 1 Cor. 15. 3, 4. Again, Verse 20, 21. 'tis said, *But now is Christ risen from the dead, and become the First-fruits of them that sleep: For since by Man came Death, by Man came also the Resurrection of the Dead.* So in Acts 17. 31. the Apostle mentions this as the Assurance which God gave to Men, of his Judging the World at the Great Day, by his Son Christ Jesus, namely, his having raised him from the Dead.

Now 6thly and lastly, I affirm, they do believe, That from Christ Jesus these and such like Benefits extend to true Believers.

1. *Election in him*, according as God hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in Love, as 'tis Recorded in Ephes. 1. 4. [Mark] 'Tis *in him* we are elected; not in our selves, as though personally some were chosen, and others past by: But in the Seed Christ, the Elect of God

God, the Object of the Father's Love, all who are gathered into him, are made a Chosen Generation, an Elect People by the Lord.

2. *Vocation*; this also they own to be a Benefit bestowed on them by the Father, in the Son; for that they who were by Nature Children of Wrath as well as others, have been called of God in Christ, with an High and Holy Calling, to obtain Mercy from him, even to become Saints, that so they should shew forth the Vertues of him who hath called them out of Darkness into his Marvellous Light.

3. *Reconciliation to God*; as saith the Apostle, 2 Cor. 5. 18, 19. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God was in Christ reconciling the World unto himself.* So Col 1. 20, 21, 22. it's said, *And having made Peace through the Blood of his Cross, by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven; and you, who were sometimes alienated, and Enemies in your Minds by wicked Works yet now hath he reconciled, in the Body of his*

his Flesh through Death, to present you Holy, Unblameable, Unreproveable in his sight.

4. *Sanctification and Justification*; put both these together, because, though I do grant they may be distinguished, yet I cannot see how they can be divided, being so near of kin, that if one languish, t'other cannot but greatly mourn: Besides, the Apostle is my President in coupling of them, speaking to the *Corinthians* in his first Epistle, Chap. 6. 11. *faith, But ye are Washed, but ye are Sanctified, but ye are Justified in the Name of our Lord Jesus, and by the Spirit of our God.* But more of this in another place.

5. *Adoption*; as 'tis written, *Ephes. 1. 5. Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will:* To the like purpose is that in *Rom. 8. 29. For, whom he did fore-know, he also did predestinate so be conformed to the Image of his Son, that he might be the First-born among many Brethren:* To which accords *John 1. 12. To as many as received him, to them gave he Power to become the Sons of God, even to as many as believe in his Name.*

6. A sixth Benefit is, *Forgiveness of, and Redemption from all Sin*; as saith the Scripture, *Ephes. 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace*: So *Titus 2. 13, 14. Looking for that blessed Hope, and Glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of Good Works*: And *1 John 3. 8. 5. 'tis said, For this purpose the Son of God was manifested, that he might destroy the Works of the Devil: and ye know that he was manifested to take away our Sin.*

7. *Victory over Satan*; Forasmuch as the Children are Partakers of the Flesh and Blood, he also took part of the same, that through Death, he might destroy him that had the power of Death, that is, the Devil; see *Heb. 7. 14* So that his strength being broken, and his power destroyed by the Captain of our Salvation, if we resist him stedfast in the Faith, he will flee from us, as 'tis written, *James 4. 7.*

8. Another Benefit is, *Access to God by Faith*; as saith the Apostle, *Ephes.*

3. 12. *In whom we have Boldness and Access with Confidence by the Faith of him: And as we have Access to God by him, so likewise we find Acceptance with God in and through him.*

9. Through him we receive *A sure Hope of Eternal Life*; as 'tis recorded, *Hebr. 9. 15. And for this Cause he is the Mediator of the New Testament, that by means of Death for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal Inheritance.*

Thus 'tis confest, that in Christ Jesus we are Elected, Called Reconciled to God, Sanctified, Justified, Adopted; by him we obtain Pardon and Redemption from all Sin; through Faith in his Name we find Access to God, and Acceptance with him; in him we are made Victors over Satan, and Heirs of Life Eternal.

Now, Reader, thou may'st see how falsely the *Quakers* have been accused, in laying to their Charge, *They deny that Christ which came in the Flesh, with the Obedience be therein performed by his Sufferings, Death, Resurrection from the Dead, &c. As also the benefits that thereby are obtained; which things never were by them denied;*

ed; for they know, that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ; this is the true God and Eternal Life; see 1 John 5. 20. But for further satisfaction concerning their Faith herein (if any do desire it) they may see a Book put forth by *George Whithead*, intituled *The Divinity of Christ, and Unity of the Three that bear Record in Heaven, with the blessed End and Effects of Christ, Appearance in the Flesh, Suffering and Sacrifice, for Sinners, Confessed and Vindicated.*

Now concerning *Justification* by Faith in Jesus Christ, and the Imputation of his Righteousness to believers: Here also it may be seen how grossly this People have been abused, and how greatly their Principle hath been misrepresented: for Justification by Faith they own (as hath publicly been confessed by them) according to these Scriptures;

*By the deed of the Law shall no
Flesh be justified in his sight;
wherefore the Law was our
School-Master to bring us unto
Christ, that we might be justifi-*

Rom. 3. 20.

Gal. 3. 24.

Rom. 3. 26.

Ephes. 2. 8,

9. 10. Tit.

3. 5, 6, 7.

ified

sted by Faith: To declare, I say, at this time his Righteousness, that he might be just, and the justifier of him which believeth in Jesus: For by Grace are ye saved through Faith, and that not of our selves, it is the Gift of God; not of Works, lest any man should boast: for we are his Workmanship, created in Christ Jesus unto good Works: Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and Renewing of the holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by Grace, we should be made Heirs according to the hope of Eternal Life. But then it must be a living Faith, according to the definition of the Apostle James in the second Chapter of his Epistle,

And it must be such a Faith
 Acts 15. 9. as purifies the Heart, and is
 held in a pure Conscience,
 and is manifest in the Life by Works of
 Love, and gives Victory over the World.
 For in Christ Jesus neither Circumcision
 availeth any thing, nor Uncircumcision,
 1 Tim. 1. 5. but Faith, which
 worketh by Love, saith Paul,
 Gal. 5. 6. And this is the Victory whereby
 we overcome the World, even our Faith,
 saith

saith *John*, 1 *John* 5. 4. Therefore, say I, without t^ris real Faith, 'tis impossible we should please God, or be justified in his sight : Yet now because these my Friends have distinguished between Faith and Fancy, therefore they have been calumniated, and their Principle traduced by many. So likewise as to t^e imputed Righteousness of Jesus Christ, this they own according to the Scriptures, even as *David* described the blessedness of the man whose Transgression is forgiven, and whose sin is covered, saying, *Blessed is the man in whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile*, *Psal.* 32. 1, 2. And *Abraham* being justified by Faith, 'tis said, he received the sign of Circumcision, a Seal of the Righteousness of the Faith which he had, yet being Uncircumcised, that he might be the Father of all them that believe, though they be not Circumcised, that Righteousness might be imputed to them also, *Rom.* 4. 11. Wherefore this People believe acceptance with the Father, is only in Christ, and by his Righteousnes made ours, or imputed unto us, by the inward Work and ap-

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plicatory

plicatory Act of God's Gift of Grace,
 whereby he is made unto the Soul,
 Wisdom, Righteousness, Sanctification
 and Redemption: But because they de-
 ny the Righteousness of Christ to be
 imputed, where it is not imparted, and
 distinguished between Imagination and
 Imputation; between reckoning or im-
 puting that is real, and reckoning or
 imputation that is not real, but a fancy,
 and dare not own the point in the La-
 titude of that Sin-pleasing Principle, to
 which it is stretched, as if men might
 be imputatively Holy, though not in-
 wardly Holy, and imputatively Righte-
 ous, though not really Righteous;
 therefore they are clamoured upon, as
 if they denied the Imputation of
 Christ's Righteousness, when it is only
 to those who are not made Righteous
 by it, to walk as he walked: For the
 Scripture doth not say, That he that
 saith he is Righteous by the imputation
 of Christ's Righteousness, but *he that*
doth Righteousnes is Righteous, even as he
is Righteous, 1 John 3. 7. What then?
shall we Sin? (and yet think to be saved
 by the imputed Righteousness of Christ,
 because we are not under the Law, but
 under

under Grace) *God Forbid that we should Sin, (in this state of Grace)* saith the Apostle, *Rom. 6. 15.* Indeed the whole Chapter speaks the same sense (*viz.*) that it is not our Imputation or reckoning of Christ's Righteousness to our selves will justify us; but he imparting and imputing it to us: And this shall suffice in Answer to the second general Charge against this People; in every particular of which it may be seen, what gross abuses have been cast upon them, whereby the envious and ill affected have sought to cover their Principles with their own Perversions, and so to make Truth it self become rejected. But I shall in the next place speak to those I take to be more moderate, and such whom I have found sometime myself much swayed by: But since I find it was more by Education and Tradition, then any certain evidence I could have of the Truth of that Religion, I find my self obliged to detect those Errors in publick, which I have heard divers of them cast upon the People called *Quakers* in private, charitably judging they speak not so much against them out of ill will, as ignorance of, and unacquaintance with

their blameless Principle ; though this is bad enough for People to speak Evil of things they know not ; and for such as are divided amongst themselves, to join together against others (as some have confessed to me, that though they differ in many particulars, yet they all agree in this, to set their Seal against the *Quakers*) but who they were, I have and shall at present conceal, desiring not to expose them, but to inform them, that so setting before them their Errors and Mistakes, some of them, at least, may see and Repent them, wherein they have spoken and done amiss.

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CHAP. III.

*Touching the Resurrection of the Body of
Christ, and of the Saints.*

AS concerning the Resurrection of the Body of our blessed Lord Jesus, and also the Bodies of Believers; this I have been born down in, that the *Quakers* do not own.

In answer to which, though I had something to reply in their behalf at that season, yet I must confess, the respect I had to my Friend who affirm'd the same, made me a little incline to that Perswasion of them; but now being better acquainted with their Principle, I must needs add that this Report is an utter Falshood; for they do believe as 'tis recorded in the Scriptures, that Christ Jesus, who descended into the lower parts of the Earth, the same ascended up far above all Heavens, that he might fill all things, and sits now at the Right hand of God in his glorious

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Body

Body, and therefore shall the low e-
 Ephes. 4. 10. states and humbled Body of
 1 Pet. 3. 22. Believers be made like unto
 Phil. 3. 21. his glorious Body, through
 1 Cor. 15. the working of his mighty
 53, 54. Power, whereby he is able
 to subdue all things unto himself; and
 and then shall this *Corruptible put on In-*
corruption, and this Mortality put on Immor-
tality, and Death it self shall be swallowed
up of Victory. So here likewise it may
 be noted, how their Adversaries have
 been disappointed; for first, it was the
 design of some, to have made *Saduces*
 of them, by giving out, *That they deny*
the Resurrection; as it was said of them,
Acts 23. 8. For the Saduces say, There is
no Resurrection, neither Angel nor Spirit.
 Thus some have sought to render these,
 as if at death they believed Soul and
 Body were both to be annihilated: But
 when this would not take, then they re-
 ported, *That the Body only was that which*
the Quakers held should never rise again.

Here, Reader, thou mayst see how
 they have been slandered both ways;
 for they do believe the *Resurrection of*
the just and of the unjust, the one to Sal-
vation, the other to Condemnation, acor-
 ding

ding to the judgment of the great day,
 and then shall every Seed have its own Body,
 as saith the Scriptures, Acts 24. 15.
 John 5. 29. 1 Cor. 15. 38. But because
 they dare not be so foolishly inquisitive
 as to ask, nor so arrogant in their
 minds as to determine with what bodies
 they shall rise; therefore do some say,
 They deny the Resurrection of the Body of
 Christ, and of all that are or shall be dead.
 But this is most falsely charged upon
 them; for they do believe the Resur-
 rection of the dead; for if the dead rise
 not, they are of all men most miserable.
 What can be a ballance of an equal Poiz-
 wit the Tryals, Exercises, Afflictions
 and Persecutions, that are their lot and
 portion in this life, short of an eternal
 Inheritance, and a Crown of Glory that
 fadeth not away? Therefore they also
 believe, That every man shall be raised in
 his own order; Christ the first Fruits, after-
 ward they that are Christs at his com-
 ing; yea, they do believe, That the
 dead shall be raised incorruptible, and that
 God giveth a body as it pleaseth him, and to
 every Seed his own Body; there is a natural
 Body and a spiritual; there are Bodies
 Terrestrial, and Bodies Celestial, wherein
 they

Body, and therefore shall the low e-
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 1 Pet. 3. 22. Believers be made like unto
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 53. 54. Power, whereby he is able
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 as to ask, nor so arrogant in their
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 But this is most fallly charged upon
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 rection of the dead; for if the dead rise
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 What can be a ballance of an equal Poiz-
 wit the Tryals, Exercises, Afflictions
 and Persecutions, that are their lot and
 portion in this life, short of an eternal
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 believe, That every man shall be raised in
 his own order; Christ the first Fruits, after-
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 ing; yea, they do believe, That the
 dead shall be raised incorruptible, and that
 God giveth a body as it pleaseth him, and to
 every Seed his own Body; there is a natural
 Body and a spiritual; there are Bodies
 Terrestrial, and Bodies Celestial, wherein
 they

they agree with the testimony of the Apostle, 1 Cor. 15. 23. 43, 44. which I think is sufficient to give all sober Inquirers full satisfaction herein: For, as to my own particular, I freely do confess it suffices me that God will give unto my Spirit such a Body as it pleases him.

CHAP. IV.

Concerning Original Sin.

AS to *Original Sin*, in which the *Quakers* are judged to be of so dangerous an Opinion, without shewing to me what that Opinion was,

I Answer; Though the word *Original* be not found in Scripture, yet if any mean hereby the *inward Corruption* and *Seed of Sin*, which Satan hath sown in us, and wherewith we are defiled in our first and fallen Nature, I am sure this will not be denied by any true *Quaker*; for they know and believe, that in the *first Adam* all are sinners, but in the

the *second Adam*, which is the Lord from Heaven, we are made righteous; for *as in Adam all die, even so in Christ shall all be made alive*, as 'tis written, 1 Cor. 15. 22. But though it be granted, that by one Man sin entred into the World, and Death by sin; and so Death passed upon all Men, for all have sinned, even over them that had not sinned after the similitude of *Adam's* Transgression, who is the figure of him that was to come, Rom. 5. 12, 14. yet this doth not prove the Lord to be so partial in his Love towards his Creatures, as to chuse some, but leave the greatest part of Mankind in the fallen state, without affording them any benefit by Christ, or a measure of his Grace and Spirit; for want of which, and being so past by of God (as some have asserted) they become under a necessity of sinning, and a necessity of dying: Oh, harsh Doctrine! and so I must confess, I often thought it, whilst I was industriously striving to work my self into a belief of it: But now, from a certain experimental Knowledge, and in full Assurance of Faith, can I testify for God, *he is no Respector of Persons,*

but in every Nation he that feareth God, and worketh Righteousness is accepted of him: For though all have sinned, and come short of the Glory of God, wherefore he hath concluded all under sin, ('tis) that he might have Mercy upon all, not willing that any should perish in sin, but that all might come to Repentance: Moreover than this, the Scriptures do abundantly speak forth the extent and benefit of Christ's Death for all Mankind, upon condition of Faith and Repentance, join'd with new and continued Obedience, which are the Gospel Terms, on which he is offered to them: For Christ Jesus gave himself a Ransom for all; he tasted Death for every man; so saith the Apostle, 1 Tim. 2. 5. Heb. 2. 9. So that it is a certain truth, all that are, or shall be saved, are elected only in Christ Jesus, that whosoever believeth in him should not perish, but have Everlasting Life. There is no Pre-exception, or absolute Fore-appointment, as partially designed in relation to Persons, but upon Man's disobedience; wherefore it shall not be said, The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge; but he that

that eateth the four Grapes, his Teeth shall
be set on edge: for all Souls are the Lord's;
as the Soul of the Father, so also the Soul of
the Son is his; and he hath said, The Soul
that sinneth it shall die, Ezek. 18. 2, 4.
Yet hath the Lord no pleasure in the death
of the Wicked, but that the

Wicked turn from his way Ezek. 33. 11.

and live: Wherefore, he

hath given the Beloved of his Soul out
of his Bosom, to come into the World
to save Men from their sins, that they
might be made accepted in him: There-
fore as by the Offence of one, Judg-
ment came upon all Men to Condemna-
tion; even so by the Righteousness of
one, the Free Gift came upon all Men
unto Justification of Life; read Rom. 5.
18. which makes it clear to me, the
Lord will not condemn any for Ad-
m's sin, who have not demerited his Wrath
by Actual Transgression.

CHAP.

CHAP. V.

Concerning the Sacraments.

AS touching the Institution of the *Sacraments* (so called) by which is meant *Water-baptism*, and the outward *Supper*; here also is another great Charge brought in against the *Quakers*, unto which I cannot but be very tender in the Answer; for I must confess, I my self did once think them very chargeable in this matter. Now that *Baptism*, even the Outward and Typical Baptism was an Ordinance, (that is to say, a thing ordained by one that hath power to ordain) as *John Baptist* had command from God to Baptize; this I do believe and own: But then the Lord himself hath ordained a higher *Baptism*, whereby he saveth, which surely is not the outward; no, that's not of efficacy to obtain or effect such an end, which is Salvation (as that I think, our Enemies themselves will grant; and then, why

why are they so angry with us, that we do not own it in their Outward Form? But the *One Baptism*, necessary to Salvation, I do believe, is *inward and spiritual*; being that of the Holy Ghost, foretold by John the Baptist, Mat. 3. 11. *I indeed baptize you with Water, unto Repentance; (saith he) but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with Fire.* This is the Baptism which Christ commanded his Disciples, that they would wait for, (and therefore I call it an Ordinance, because ordained by Christ) as you may read, Acts 1: 45. *And being assembled together with them, he commanded them, that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me; for John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many days hence.* The same did Peter witness, Acts 11. 15, 16. *And as I began to speak, (saith he) the Holy Ghost fell on them, as on us in the beginning; then remembered I the words of the Lord, how he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost.* Now if
any

any shall oppose these Scriptures, to prove *Outward* and *Water-Baptism* now in force, *Mat. 28. 19. Go teach all nations, baptizing them in the Name of the Father, &c. John 3. 5. Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. 1 Pet. 3. 21. The like figure, wherunto even Baptism doth now save us, not the putting away the filth of the flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ from the dead.*

Something I shall write by way of Answer to them, these being the chief Texts that ever I heard brought to prove the same: As to the first, I say, that must needs mean the Baptism of which I am now speaking, (*viz.*) Spiritual Baptism; for Christ's bidding of them *Go*, denotes their being impowred from him, to Baptize in, or rather [*into*] his own and his Father's Name; which is the true *spiritual Baptism*: Besides, here is no *Water* made mention of, whence we may infer, the Apostles Ministry was to be the Laver in which they were to be Baptized: See here their Mission, Christ bids them, *Go Teach, baptizing*; *Baptizing* is in the present Tense,

Tense, whilst they were teaching; And
 as it was then, so it is now, the spiritu-
 al and inward Baptism goes along with
 the preaching of the Word of Life. To
 the second Scripture I answer; If our
 Opponents will have that mean *material*
Water, may not we then as well con-
 clude, that *John Baptist* meant, Christ
 would Baptize them with *material Fire*?
 But if we understand the *power* of the
 Holy Ghost to burn up the stubble (that
 naturally grows in us) by the latter,
 then must we also understand the same
 Power to cleanse us from our natural
 filth by the former: But I know it will
 be expected I should prove this by
 Scripture; for which see *Tit. 3. 5.* Not
 by works of Righteousness, which we have
 done, (saith the Apostle) but according
 to his Mercy he saved us, by the *Washing*
 of Regeneration, and renewing of the
 Holy Ghost. Here is the Washing of
 Regeneration to parallel being Born a-
 gain of Water, and the renewing of the
 Holy Ghost, to answer being Born a-
 gain of the Spirit; for the washing of
 Regeneration, or renewing of the Ho-
 ly Ghost, and being Born again of Wa-
 ter, or being Born again of the Spirit,

are

are Terms Synonymous, or Expressions to the same purpose, all pointing at that *One Baptism of the Spirit*, so faithfully believed, and experimentally witnessed by the *Quakers*, who are said to deny *Baptism* to be an *Ordinance*: But how is it they deny it? Let their Cause be examined, or there can no true Judgment be given, whether they ought to be acquitted or condemned. *Infant-Baptism* or *Sprinkling of Infants*, this they utterly deny, as a thing by Men imposed, and never by God or Christ instituted; neither is there any Scripture-Precept or President for it: Indeed how should there, since it was not taken up, nor innovated for above 200 years after Christ died; and then it was first

Read *Thomas Lawson's* Treatise concerning Baptism, page 53, 55.

brought in by one *Fidus* a Roman Priest, in the Year 248. which was assented to by *Cyprian*, Bishop of *Carthage*, and first preach't up by *Augustine*; then decreed by the *Melivitan Council*; last of all ratified and confirmed by Pope *Innocent the Third*, which was not done till the Year 402. yet we grant the Baptism of those

those that were adult, or come to Age, and had Faith to entitle them unto it; this was the *Baptism* of John, who was a Fore-runner of Jesus Christ; but this was not permanent and continuing, but to pass away, that Christ's might take place; for he must increase, but I must decrease, saith John himself, *Joh. 3. 30.* For John's *Baptism* was but a Figure of Christ's *Baptism*, but that he should be made manifest to Israel, therefore am I come baptizing with Water, saith John, *Chap. 1. 31.* However, where any now have believed it simply their Duty to be Baptized, as thinking it, either for the furtherance of the Gospel, or Trial of their Faith, the *Quakers* are tender of judging them in that Case; but if they stick in the Shadow, and reject the higher Ministrations, then they are more reproveable. But there is a third Scripture I am yet to speak to, and that has reference to Noah's Ark, which was a Figure (I have heard some of your selves say) of our Ark Christ, *The like Figure, whereunto* (saith the Text) *even Baptism doth now save us,* (it must be a Baptizing into Christ then) for the Apostle saith, *'Tis not the putting away the filth*
of

of the flesh; so then 'tis not *Water-baptism*, for that can but purifie the outward Man; that that is external cannot cleanse the Spirit that is internal, and give the answer of a good Conscience towards God, as it followeth in the next words; wherefore saith *Beza*, (a Man whose Memory ye pretend to honour) *The Baptism which answereth to Noe's Ark, was not material Water, but the Power of Christ within, which preserves us cleansed, and enables us to call on God with a good Conscience*: But then the last Clause of the Verse ought to be considered, which having Coherence with the foregoing words, saith, *by the Resurrection of Jesus Christ*. Lo here is the true Baptism indeed, the which I am now pleading for; and of which the Apostle speaks, *Col. 2. 12. Buried with him in Baptism, wherein also ye are risen with him, through the faith of the Operation of God, who hath raised him from the dead*. And now, Reader, since there is but one Lord, one Faith, one Baptism, as saith the Apostle, *Eph. 4. 5.* whether this *Baptism* be the *Sprinkling of Infants*, or *outward Washing of grown Persons*, or the *inward Cleansing by the Holy Ghost*, I'll leave

leave the Witness of God in thy own Conscience to judge ; and then to determine whether the *Quakers* are not greatly wronged in being charg'd with denying Baptism. Now I come to speak concerning the *Sacrament* (so called) so the *Lord's Supper* : In answer to which, in the first Place, I must needs say I find not the word *Sacrament* in all the Scripture, but if by *Sacrament*, ye mean a Sign then can it not be of necessity to continue longer then till the thing signified is come, and clearly discovered : so that granting it to be a Practice enjoined, it was to last but its Day and Time, that was till Christ, who is the *Bread of God* that cometh down from Heaven (which Bread is his Flesh, that he gave for the Life of the World) should come according to his own Intention ; see *Johu 6. 33, 35*. Indeed the whole Chapter speaks of Christs being the true Bread where-with the Saints are nourished ; & that he would come again after his Departure ; see his Promise to his Disciples, *Johu 14. 18*. *I will not leave you Comfortless, I will come to you ;* and, that he meant an inward coming, see *Verf 20. of the same chapter ; At that Day ye shall know that*

I am

I am in my Father, and ye in me, and I in you, saith Christ. And therefore saith the Apostle, I speak as to wise men, judge ye what I say, the Cup of Blessing which we bless, is it not the Communion of the Body of Christ, &c? for we being many, are One Bread, and One Body; for we all are Partakers of that One Bread, 1 Cor. 10. 15, 16, 17. And indeed, I do believe, that herein is the Communion of Saints (namely) in eating of the Flesh and drinking of the Blood of Jesus Christ; not carnally, as the Jews thought when they murmured at him, saying, How can this man give us his Flesh to eat? John 6. 52. but spiritually, wherein consists the true Brotherhood and Fellowship of that Church which is in God, as with one another, so with the Father and the Son, by the holy Spirit, at the Spiritual Table of the Lord.

Now if any, in Proof of the outward Supper, shall Produce that saying in Mat. 26. 26, 27, 28. And as they were eating Jesus took Bread and blessed it, and brake it, and gave to the Disciples, and said, Take, eat, this is my Body; and he took the Cup and gave thanks, and gave it to them, and
said,

said, Drink ye all of it, for this is my Blood of the new Testament, which is shed for many, for the remission of Sins.

I *Assure*, That this Figuratively pointed to the true Bread, I think it very clear; so likewise, that the Wine there figured out that Spiritual Wine which was to come from him, will not be hard to make appear; for in the very next verse, saith Christ, *I will not drink of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.* And that he did not mean, they should stay for this Wine, till they came to Heaven (as some understand by the Word Kingdom) see what himself saith in *Mat. 16. 28. Luke 17. 20. 21. Verily I say unto you, There be some standing here that shall not taste of death till they see the Son of Man coming in his Kingdom.* And when he was demanded of the Pharisees, when the Kingdom of God should come? he answered them, and said, *The Kingdom of God cometh not with Observation, neither shall they say, Lo here, or Lo there, for behold the Kingdom of God is Within you.* And that there this Wine was drunk by the Disciples; see *Acts 2.* from the first Verse to the 18th. When
the

the holy Ghost fell upon the Apostles, how full of the new Wine of the Kingdom they were, to the astonishment of Beholders ! And certainly this Wine of the Spirit, or Wine of the Kingdom (which is all one ; for Christ's Kingdom is a Spiritual Kingdom) must come from him ; for he is the true Vine, as he calls himself, *John* 15. 1. So that the Text alledged, doth not at all prove outward & Elementary Bread and Wine to be of use after Christ's second and spiritual coming ; for this he fulfilled before his Death, and the holy Ghost was not given till after he was glorified, as you may read, *John* 7. 39.

But possible some may object, *It was practiced by the Church of Corinth after Christ was inwardly come, after the Holy Ghost was given them, as may be argued from 1 Cor. 11. 24, 25. where the Apostle repeating Christ's words in Mathew, adds, This do ye as oft as ye drink it in remembrance of me.*

To whom I answer, on the behalf of the People whom I have undertaken to speake for ; If any breake outward Bread, and Drink outward Wine with a sincere Intention, as believing it their duty

duty, that they may the more be put in remembrance of the Body and Blood of Christ, by the Remembrancer, the Spirit of Truth, which is appointed by the Father to lead the Saints into all Truth, they judge them not, but rather hope that such will come further out of the Shadow to the Substance: But to do it merely by Imitation or Tradition, as most do, is not to offer a Sacrifice to God in Righteousness; however, the outward Snpper cannot be the Communion of the Body and Blood of Christ, which the Apostle speaks of in 1 Cor. 10. 15. and so on. This can be but a sign, to put us in Remembrance thereof; and therefore, though it was commanded to, and practised by the Church of Corinth, yet that doth not perpetuate its continuance: For so

John 13. 14.

Acts 15. 28,

29.

James 5. 14.

was washing one anothers Feet, abstaining from things strangled, and Blood; anointing the Sick with Oyl, laid upon the Saints of old, which ye your selves judge not needful to be practised now. But if any shall say, *The Apostle relaxt some of these, by saying in 1 Cor. 10. 25. Whatever is sold in the*

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Shambles that eat, asking no Questions for Conscience sake. Then it must be granted, that there is no necessity for the continuance of the other; for the same Apostle saith, *The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. 14. 17. *Let no man therefore judge you in Meat or in Drink or in respect of a Holy Day, or of the New Moon, or of the Sabbath Day.* saith he; wherefore if ye be dead with Christ Jesus, why, as though living in the World, are ye subject to Ordinance? Touch not, taste not, handle not, which all are to perish with the using *after the Commandments and Doctrines of Men*, Col. 2. 16. 20, 21, 22. So here is as much said for the abolishing of this latter (as to any necessity) as can be alledged for the former; therefore those that can dispense with the one, have small reason to plead for the other: And yet I testifie, the communion of the Body and Blood of Christ the *Quakers* do own, as that which every one must come to know and witness, or they have no Life in them.

Now I appeal to the Reader, How then can it be said, that they deny the true In-

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Institution of the *Lord's Supper*? Yet am I loth to leave the thing here, being willing to hope I write to some, who are Conscientiously scrupulous in this matter, who ('tis like) are ready to say, as I my self (in Heart) have often said, viz. *To lay aside this Administration, were at once to cast off and count useless what so many Martyrs in the Marian-Days, so zealously contended for; yea, resisted unto Blood in striving to maintain: And having this Opinion, I confess, I was much sway- ed thereby, as thinking it had been meerly for the outward Administration that they suffered Martyrdom; but having since more seriously considered the Matter, I can truly say, I have received this from the Lord for Answer, viz. It was not to maintain those outward Signs of Bread and Wine, but to bear Testimony against the Falshood and Foppery of Transubstantiation, that the Worthies of those days stood so stoutly against it, that they counted not their Lives dear unto themselves, that they might finish the Testimony they had received from the divine Spirit; which indeed History is clear in (to them that read with Understanding) For the Question put to them was not, Why do*

you breake Bread and drink Wine, in your Sacrament, without Consecration? But, What say you to the Sacrament of the Altar, after the Bread and Wine is Consecrated? Is the Real Presence of Christ there, I or no? This was the Interrogatory they were to answer; and bravely indeed did Tindal, Philpot, and others, maintain their Negation to their Question; which those that are acquainted with Martyrology, cannot but have a Knowledge of: Therefore the laying aside these outward Signs, to be used by way of Remembrance, when the Spirit it self is their Remembrancer, this is not to put a slight upon the Sufferings of those Martyrs, who then were breaking through a Cloud of Apostacy and Errors, the bright side of which (blessed be our God) hath since more fully appeared.

To conclude this point: If any shall be offended at what I have written to vindicate the laying aside of this outward Sign, where the thing signified is inwardly come; if they will dwell upon the Figure of the Death of Christ without, and care not to come to know and witness his Resurrection and Life in them.

themselves, I'll leave them where they are; giving them to understand, I have not attempted a formal Confutation of Error, but a Vindication of the Truth.

C H A P. VI.

*Touching Free-Will.*

ALthough I have heard say, *That the Quakers are Free-willers;* Yet this doth not prove them to be so, no more than People saying so, is proof that they deny the Scriptures: But since some are so willing to receive Reports against them, something I shall say as to this Particular in behalf of them, and that is this; They are not of those that slightly say, *Man may be saved if he will;* for they know right well, *'Tis not of him that willeth, nor of him that runneth, but in God that sheweth Mercy;* for we are not able of our selves, so much as to think a good Thought; but all our sufficiency is of God, who worketh in us

both to will and to do of his own good Pleasure: And therefore say we with the Apostle, *Of his own will begat he us with the word of Truth, that we should be a kind of first Fruit of his creatures,* James,

1. 18. But since there is a willing Faculty placed in Man, and this Will being corrupted, is naturally froward and averse to any thing spiritually good; whereby Man chuseth that wherein the Lord delighteth not, and will not hearken to his Counsel, nor return at the Reproofs of Instructi-

Prov. 6. 23. on which are the Way of Life; but obstinately pursues the sinful Desires and Lusts of the Flesh, to his Soul's Ruin; and so his Destruction is of himself, and God clear of his Blood, by the Free Tenders of his Grace, and strivings of his Spirit within him. If this be granted, then it will follow, if ever Man be saved, this stubborn Will must be bowed and subjected, and brought into Obedience to the Lord Jesus; for 'tis the Willing and Obedient to whom the Promise is made, *Isa. 1. 19.* So that Man must come to be freely willing to serve the Lord, and to take up the Cross, and bear

bear the Yoke of his Son Christ Jesus, not only of Necessity, but of a Ready Mind: And thus now, to have the Will sanctified, and brought into the pure Obedience of him that sanctifieth it, (which is an Effect of the Free Grace of God) here comes the true Freedom of *Will* to be known, even to be made free from Sin, being delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God, which agrees to that of the Apostle, *Rom. 8. 21.* And here, as the Truth maketh free, Man comes to be free indeed, and to receive Ability to attend upon the Lord without Distraction; and to do his Will on Earth as it is done in Heaven, according to that Prayer which our blessed Saviour taught his Disciples, as we read in the sixth Chapter of *Matthew*; *After this manner pray ye, (saith Christ) Our Father, which art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is in Heaven, &c.* And yet how many are there that will plead for this Platform of Prayer, who never expect to receive an Answer?

** Can they think, that Christ would bid his Disciples pray for what he never meant to grant? This were to render him who is Truth it self, an Impostor; and to tax the blessed Son of God with Deceit: O Horrible!*

** For say they, The Will of God cannot be done perfectly here: I grant, where the Kingdom of God is not come, there his Will can never perfectly be done; but where the King-*

dom of God is known and witnessed to be within; that gives Power and Ability, and makes willing to yield Obedience unto his Requirings of us; so that here every one, according to their several Measures, may perfectly perform the Will of their Heavenly Father: Yet is here a vast difference between the Natural Freedom of Man's Will, which some plead for; and the Gracious Freedom thereof, maintained by the *Quakers*, for that is quite another thing to what hath been slanderously reported of them.

C H A P. VII.

Concerning Inherent Righteousness.

AS touching *Inherent Righteousness*, (as a *Righteousness of Self* is intended) a thing wherein this People have been falsely as well as foully aspersed, it having been given out concerning them, *viz.* That hereby they expect to Merit Heaven. Now seeing the Truth struck at with such a Soul-murdering Weapon as this, makes me (like *Crasus* his Dumb Son) to speak: What! Can their Adversaries wrongfully reproach them with nothing less than laying waste the very Foundation of the *Christian* Faith? Which stands in submitting to the Righteousness of *Jesus Christ*, and not in establishing any Righteousness of our own, as inherent in us, and of our selves. But be it known to the World, though it hath been reported that the *Quakers* hold this dangerous Tenet; yet the report will not hold true, when it comes to be examined.

ned : For although I have heard others often charge it upon them ; yet I never could find the Person that durst say, this was their own Confession, viz. That upon the account of Inherent, or Self-righteousness, they expect Salvation ; (but if we will take the Confessions of these that are so forward to make Confessions for others, we may then believe the *Quakers* are as bad as they are pleased to render them to us : But we must not take things upon trust, but hear both Parties, if we will be Inguenous) no, Reader, they have no such expectation ; far are such Thoughts from them : For though they do reckon a Man must be made inwardly Righteous by the Power of Christ, that is meet for the Kingdom of Heaven. I think this amounts to no more than what I have heard asserted by a

* Namely, *Loaves*
an *Independant*
Preacher.

Teacher of your own,
* (viz.) *That God freely bestows his Grace upon*

Men and Women, and afterwards rewards his own Grace in his own Children. Which words plainly imply, the Grace of God to be free to all, and to be tendred within, which whoso accepts thereof,

to be led by the same, do thereby receive the Spirit of Adoption, and so come to obtain the Reward of Children, which is a part in their Father's Kingdom, and this indeed is according to the *Quakers* Principle; for they know right-well, God's Grace is Universal, a proffer whereof he maketh unto all, by which they might be made a Righteous People, and in it come to enjoy Salvation: Therefore they believe that inward Righteousness is wrought by Virtue of the Grace of God, and is a necessary Qualification to fit Man for Glory, which makes them chuse with the Apostle, rather than talk of the Righteousness of Faith, to shew forth their Faith by their Works; yet do they not expect to be saved, neither for their Faith alone, nor by their Works, but by Christ who worketh true Faith. For 'tis not Works of Righteousness, as done by them, nor only as Inherent in them, by which they expect to be accepted of God, and justified before him, but by and through Christ Jesus, the Author and Worker of those Acts in them, and for them, whereby they know that they are in him, and he in

them; and they hold him as their Head,
 into whom all things are gathered toge-
 ther in one, even in him. *How comes*
it about then (it may be asked) that this
Report has spread so far concerning them?
 Why truly, Reader, if I may give in
 my Answer, it must be this, He who
 was an Enemy to all Righteousness, ever
 since the beginning, seeing the Faith-
 ful among this People, not only Nomi-
 nally, but Really Righteous, through-
 out their Conversation; he hath been
 so enraged against them, that he hath
 not spared any pains to put on his In-
 struments to Reproach and Vilifie
 them: Therefore have they been mask-
 ed with the most affrighting Vizards of
 Self-righteousness and Self-sufficiency,
 to bring about their own Salvation, that
 if possible, he might fright People from
 having any Converse amongst them;
 but notwithstanding the Wrath of the
 Adversary, their Innocency will ap-
 pear with its open Face; for the time
 is now a hasting, wherein it will be
 seen who are but Nominally, and who
 are Really Righteous. Bear with me,
 my Friends, to whom I Dedicate this
 little Tract: For though I rank't this
 Point,

Point amongst the Scruples of the Moderate, having heard some, whom I esteem such, lay this Principle to the *Quakers* Charge. But now being better acquainted with them, I find they have wrongfully Charged it upon them, and therefore I can do no less but use some sharpness of Speech, to refute the falseness of this Opinion, that through a mistaken Zeal (I am apt to think) some have taken up against them: Well may I say mistaken, for were the *Quakers* rightly understood, People would find that they have as low Thoughts of any Humane Righteousness, as those that daily confess all their Righteousness to be but as filthy Rags.



C H A P. VIII.

*Concerning a Possibility of a Total fall from
True Grace.*

THIS Doctrine being held by the Quakers, it hath been branded with the Approbrious Term of *Hetodox*; which if so, I know not how the Apostles Doctrine can be accounted *Orthodox*; and yet I know the General Opinion of many Professors is, *Once in Grace, and ever in Grace*, (or, *Once in Christ, and ever in Christ*). But it is not Universality, if they had it, that can give a certainty; if this would have sufficed, our Ancestors needed not to have divided from her who stiled herself the Universal Church: Therefore, as we are not to follow a multitude to do Wickedly; so neither are we to receive an Opinion for Truth, because it is so received by many. Here I'll disgress no further, but proceed to shew the Apostles Judgment in this matter:

Paul

Paul speaking of the *Jews*, (whom he calls the natural Branches of the true Olive) how that they were broken off; that the *Gentiles* (whom he compares to Branches of a wild Olive) they might be grafted in, saith the Apostle to them, *Well, because of Unbelief they were broken off, and thou standest by Faith; be not High-minded, but fear; for if God spared not the natural Branches, take heed also, lest he spare not thee. Behold therefore* (saith he) *the goodness and severity of God: towards them that fell, severity; but towards thee, goodness, if thou continue in his goodness, otherwise thou shalt be cut off, Rom. 11. 20, 21, 22.* And the Author in his Epistle to the *Hebrews*, having spoken of *Israel of Old*, to whom God swart in his Wrath, *That they should not enter into his Rest*: He cautions them, saying, *Take heed, lest there be in any of you an Evil Heart of Unbelief, in departing from the Living God, Heb. 3. 12.* And in Chap. 4. he exhorts both them and himself, saying, *Let us labour therefore to enter into that Rest, lest any man fall after the same Example of Unbelief.* And in Chap. 6. Verse 4, 5, 6. he shews them the danger of falling; for saith he, *'Tis im-*
p. sible.

possible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made partakers of the Holy Ghost, and have tasted of the Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance; seeing they Crucifie unto themselves the Son of God afresh, and put him to an open shame. And in Chap. 12. Ver. 15. he wishes them to look diligently, lest any fail of (or from) the Grace of God, lest any Root of Bitterness springing up should trouble them, and thereby many be defiled. Nor was this his Suspicion concerning others only, but his Supposition of himself; For I keep under my Body, and bring it into subjection, saith he, lest that by any means, when I have preached to others, I myself should become a Cast-away, 1 Cor. 9. 27. And in his Epistle to Timothy he speaks positively, The time will come when they will not endure sound Doctrine, but after their own Lusts shall heap unto themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables, 2 Tim. 4. 3. 'Tis likewise said of Hymeneus and Philetus, that concerning the Truth they have Erred,

2 Tim. 2. 17. And this I have heard publicly asserted, by one Eminent in your own (a) Esteem,

(viz.) *That there could* (a) Dr. Annesly.

be no Hereticks if some

did not Apostatize from the True Faith;

which he inferr'd from Paul's Advice

to Titus, Chap. 3. Ver. 10, 11. where

he bids, *A Man that is an Heretick af-*

ter the first and second Admonition, reject;

knowing that he that is such, is subverted

and sinneth, being condemned of himself.

And this was the Exposition which he

gave upon the Text, (viz.) *A Heretick*

is one that maintains an Error, contrary to

the Light of his own Conscience, pertinaci-

ously persisting in it, notwithstanding Re-

proof. And without doubt the Text

was truly exposted, may we under-

stand him to intend the Light of Christ

Jesus in the Conscience; (for 'tis Christ

the true Light who lighteth every Man's

Conscience, and that is the Light of

Conscience) which if we may believe,

he had regard unto, then it will follow

from the foregoing words, *First*, That

it is possible for People to turn from the

true Grace of God, by sinning against

the Light which he hath placed in their

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Consciences : *Secondly*, That those are Nick named (or Mis-called) who are called *Hereticks*, for acting according to the Dictates of their enlightned Consciences, (or, which is more clear, to say, For being guided by the Light of Christ in their Consciences :) *Thirdly*, It follows, that 'tis utterly impossible to prove a Man an Heretick, unless he be guilty of Heresie, and condemned in himself by the Light of Christ placed in his own Conscience, to shew him what is Error, and what is Truth. Thus much the words import; but it may be, some will refuse to confess to the Import of them, for fear of being counted *Quakers* herein : Howbeit, the Spirit speaks expressly, *That in the Latter Days some shall depart from the Faith, &c. 1 Tim. 4. 1.* And such who have so done, we know that inward Condemnation doth attend them, according as the Apostle *Peter* and *Jude* spake of some in their Day, as *had so saken the Righteous Way, and were gone astray, following the Way of Balaam, the Son of Beor, who loved the Wages of Unrighteousness* : These saith *Jude*, are Wells without Water : Clouds carried about with a Tempest,

Tempest, to whom the *Mist of Darknes* is reserved for ever; for when they speak great swelling words of *Vanity*, they allure, through the *Lusts of the Flesh*, through much *Wantonness*, those that were Clean escaped from them who live in *Error*: For if after they have escaped the common *Pollutions of the World* through the *Knowledge of the Lord and Saviour Jesus Christ*, they are again entangled therein and overcome, the latter *End* is worse with them than the *Beginning*; for it had been better for them not to have known the *Way of Righteousness*, than after they have known it, to turn from the holy *Commandments delivered unto them*; but it is happened to them according to the true *Proverb*, *The Dog is turned to his Vomit again*, and the *Sow that was washed to her wallowing in the Mire*, 2 Pet. 2. 15, 17, 18, 20, 21, 22. And hence in Chap. 3. Ver. 17. of his *Epistle*, the *Apostle* gives *Cantion* to whom he wrote, saying, *Ye therefore beloved, seeing ye know these Things, beware lest ye also being led away with the Error of the Wicked, fall from your own stedfastness*. For 'tis threatned by the *Lord*, That when the *Righteous Man turneth away from his Righteousness, and commits Iniquity, and dieth*

in them, [Mark, here is included a **Tot**
tal Fall] for his Iniquity that he hath done
 he shall Die, Ezek. 18. 26. and 33. 13.
 Wherefore we are exhorted to contri-
 nue in the Grace of God, and to keep
 our selves in the Love of God, because
 of the danger that there is of falling
 from this Grace; for 'tis those that en-
 dure to the End that shall be saved; these
 are Christ's own words in Mat. 24. 13.
Mark 13. 13. 'Tis to those that are faith-
 ful unto Death, to whom is promised a
 Crown of Life. Rev. 2. 10. Such as
 are implanted into Christ, and abide in him,
 they shall inherit the Kingdom. For if a
 Man abide not in me, saith Christ, he is
 cast forth as a Branch, and is withered,
 John 15. 6. And in Ver. 10. he tells
 them, If ye keep my Commandments, ye
 shall abide in my Love, even as I have kept
 my Father's Commandments, and abide in
 his Love. Thereby signifying, that if
 we keep not his Commandments, nei-
 ther shall we abide in his Love; so then
 if we abide not in that which keeps us
 in the Love of God, we cannot abide in
 God, for God is Love, 1 John 4. 16.

See Reader, here is a whole Cloud of Witnesses, bearing Testimony, that 'tis possible, if there be not a diligent watching, for People to *fail of* (or rather fall from) that measure of the true Grace of God, which was once given to them. Therefore, what the *Quakers* hold in this Point is no New Doctrine: For if this could not possibly be, how could any do Despight unto the Spirit of Grace, or Resist the Holy Ghost? Yet do this People believe, A *Christian* may come to such a growth and standing in the Grace that is in Christ Jesus, from which he cannot fall away, according to that Promise in *Rev. 3. 12.* *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down from Heaven, from my God, and will write upon him my New Name.* And they also believe, that such a one may come to be assured, that he is in such a state, even as the Apostle was, who said, *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present,*

sent, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, Rom. 8. 38, 39.

CHAP. IX.

Concerning Perfection.

WHICH Doctrine, though it be firmly founded in Scripture, yet it is rejected and set at nought, because 'tis believed by the *Quakers*; notwithstanding which they freely confess, that a Perfect Principle they plead for, and press the necessity and benefit of Man's believing and conformity to it: Therefore I ask their Adversaries, Is it any Crime to be Perfect? To which if they shall Answer, (as in effect they have said) *This is to be accounted Vile.* To such my Reply is, I hope that the Lord will enable his People to become, and be contented to be counted more vile: For to this *Abraham* was commanded.

manded by God under the Old Testament, as'tis written, *Gen. 17. 1.* The Lord appeared unto *Abraham*, saying, *I am the Almighty God, walk before me, and be thou perfect.* And to this we are commanded by Christ under the New, whose words are thus recorded, *Mat. 5. 48. Be ye therefore Perfect, as your Father which is in Heaven is Perfect.* Nor is it only commanded, but also promised; see *Rom. 6. 14. For Sin shall not have Dominion over you.* And in 22, 23 Verses, there we find it experienced; for the Apostle speaks of such as were made free from Sin, and become Servants to God, and had their Fruit unto Holiness, and the End Everlasting Life: For the Wages of Sin is Death, but the Gift of God is Eternal Life, through Jesus Christ our Lord. And in *Rom. 8. 2.* there Paul speaks his own Experience, *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death,* saith he. And therefore he exhorts the *Corinthians*, *Having these Promises, dearly Beloved, let us cleanse ourselves from all filthiness of Flesh and Spirit, possessing Holiness in the fear of God,* *2 Cor. 7. 1.* And in *1 Cor. 2. 6.* 'tis said,

said, the Apostle spake Wisdom among them that were Perfect; and in 2 Cor. 12. 9. the Apostle wishes their Perfection: And thus he concludes his Epistle to them in the 11th Verse of the same Chapter, *Finally Brethren, farewell, be perfect, &c.* And this was it the Apostle James desired, (*viz.* that those to whom he wrote might be perfect and entire, lacking nothing) *Jam. 1. 4.* For it was the end of the Apostles Ministry, that they might present every Man Perfect in Christ Jesus, labouring fervently in Prayer for them, that they might stand Perfect

Col. 1. 28.

and Compleat in all the Will of God:

And in behalf of the *Thessalonians*, Paul prayeth, *That the very God of Peace would sanctifie them wholly; that their whole Spirit, Soul and Body might be preserved Blameless unto the coming of our Lord Jesus Christ, (a)*

(a) Upon which Text I heard a Preacher of your own thus Paraphrase; The Words, *saiſt he*, signifie a Compleatness in the Subject, that nothing be wanting: For to be

1 *Theſ. 5. 23.* And we find the Apostle Peter making the same Supplication, even, *That the God of all Grace*

would

would make them
Perfect, 1 Pet. 5.

10. This being
the very end for
which God ap-
pointed Teachers
in his Church, as
'tis written, Eph.

4. 11, 12, 13. He
gave some Apostles,
and some Prophets,
and some Evange-
lists, and some Pa-
stors and Teachers,

for the Perfecting of
the Saints, for the Work of the Ministry,
for the edifying of the Body of Christ, till
we all come in the Unity of the Faith, and
of the Knowledge of the Son of God, unto a
Perfect Man, unto the measure of the sta-
ture of the fulness of Christ. Yea, this
seems to be the end of Christ's giving
himself for his Church, that he might
sanctify and cleanse it, that he might
present it to himself a glorious Church,
not having Spot, or Wrinkle, or any
such thing, but that it should be Holy
and without Blame; see Eph. 5. 26, 27.
Therefore those that deny Perfection
to be attained by the Lord's People,
do

negatively Blameless, is
to be without Crime, to
be without Offence, to
be without Fault; but
to be positively Blame-
less, is to be in some
measure Innocent; 'tis
to be like Adam in his
pure Creation; 'tis to
make Christ our Pa-
tern. Now whether this
doth not tantamount to
Perfection, I'll leave the
Reader to judge.

do in effect deny Christ the one Offering: For by one Offering he hath perfected for ever them that are sanctified, as saith the Apostle, *Heb. 10. 14.* Wherefore, saith John, *Whoso is Born of God doth not commit sin, for his Seed remaineth in him, and he cannot sin, because he is born of God, 1 John 3. 9.* These and many more Scriptures which I might have quoted, do abundantly speak forth a Man of God, or a truly Godly Man to be Perfect or Compleat in Christ: Therefore Perfection must needs be attainable even in this Life; and to shew that it is not altogether unfeasible to be attained, I shall bring in instances of some which have attained it; Noah was a Just Man, and Perfect in his Generation, *Gen. 6. 9.* Job was a Perfect and an Upright Man, one that feared God and eschewed Evil, *Job 1. 8.* Nathaniel was an Israelite indeed, in whom was no Guile, *John 1. 47.* Zacharias and Elizabeth were both Righteous before God, walking in all the Commandments and Ordinances of the Lord Blameless, *Luke 1. 5, 6.* Indeed, this is the one thing needful; for Circumcision is nothing, and Uncircumcision is nothing, but keeping

keeping the Commandments of God, 1 Cor. 7. 19. This is that that hath the Blessing, and gives right to partake thereof; for 'tis written, Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City, Rev. 22. 14. And this is the Perfection the Quakers plead for, viz. That People may conform unto, and come to be guided by that perfect Principle of God, placed not only in their Consciences, but in the Consciences of all Men; which as they yield Obedience to, they will be enabled to keep the Commandments of the Lord, and so come to witness in themselves the fulfilling of his Determination, which is, To finish Transgression, and to make an End of Sin, and to bring in Everlasting Righteousness, as was seen in Daniel's Vision, Chap. 9. Ver.

24.

CHAP. X.

Concerning Infallibility.

ONE Charge more I have heard brought in against the *Quakers*, and that is, *They own Infallibility*, and this (say some) *there is none own but the Papists and them; therefore we know not how to distinguish them.*

I Answer : (b)

(b) It is not at present laid upon me to discover all the Errors of *Popery*, therefore I shall say no more, than what is pertinent to my present Matter : But that the Papists are far from Infallibility, (notwithstanding they pretend highly thereto) their difference in Doctrines (to which *Bellarmino* himself hath confest) with the Disagreement of their *Popes*, (one pulling down what another had set up) and the Dissention of their *Councils*, particularly about the *Popes* Supremacy, their Priests Marriages, and Worshipping of Images; wherein one Synod hath decreed what another hath disannulled) their own Writing witness against them; which those that have read any thing of *Papal* Story, cannot but have a Knowledge of.

say

say, *Their Church is Infallible* (which ye your selves affirm to be no true Church ; so not the Spouse of Christ , but the Mother of Harlots, and all Abominations of the Earth) and because the *Papists* say , *Their Councils are Infallible* , (whom we know do miserably thwart and contradict one another) and because they say , *The Judgment of the Pope that's Infallible* , (though he speak never so much besides the Matter.) And now, because the *Quakers* say , *The Spirit of the Lord, that is Infallible* (which teaches to deny all Ungodliness and Worldly Lusts, and is always at Unity with its blessed self, and is the *Christians* Oracle for Advice in all Concerns) will there admit of no distinction between these ? Certainly they want Reason as well as Faith, who cannot judge how these may be distinguished : They place *Infallibility* in *Persons* ; we in the *Holy Spirit* and its *Teachings*.

But further, to clear the Matter, and wipe off this Scandal, of the *Quakers* being counted *Concealed Papists* (I think) *George Whitehead* and *William Penn*, their Declaration before the Parliament, at their Sessions, held in the first Month,

Anno 1678. together with the *Test* (containing several Articles, shewing the Doctrinal Differences between the *Quakers* and the *Roman Catholicks*) which was subscribed to by several Hands of such as are well known in this City, and then given in to a Committee of Parliament, requiring the same; and the Case was afterwards moved in the House: So that, as I said before, (I think) sure the Knowledge of this publick Discrimination, may very well serve any that are but willing to be undeceived, both to rectifie their Mistakes concerning the People called *Quakers*, and to give them satisfaction: For I must confess, it went far with me, in my own serious Thoughts about them, although then I was far from them; yet I could not but conclude, there was a Hand of Providence had wrought wonderfully for them, in giving them an Opportunity of clearing both themselves, and their Principle, of that unjust Censure which had so long lain upon them.

But to conclude this Point: Though I have heard it said, *The Quakers hold Themselves Infalible*; I see now it is not so:

fo: They hold not themselves Infal-
 ble, as they are Men ; but only as they
 are guided by the Infalible Spirit, name-
 ly, the Spirit of the Lord, a Measure
 of which he hath placed in all Men ;
 and this never failed any, who were led
 by the same : Yet whatever can be said
 to evince the Truth of the *Quakers* Prin-
 ciple, whereby the Innocent may be
 vindicated ; 'tis no wonder to have
 their Sayings wrong reported, and their
 Sence quite perverted.

And now, my former Acquaintance,
 to whom I present this small Treatise,
 will you not yield your selves Mistaken
 in the Reports you have received ? I
 freely acknowledge to you, for my part,
 I am willing so to do, and that with
 shame taken to my self herein, my Lot
 having been cast so near this Land of
Goshen, that it may well be wondred at,
 why I did not discern my Mistakes long
 e're this time : Now though it cannot
 be so said of you, that the Light has
 shone so clear about you, yet know this
 every one of you, The Light hath shi-
 ned in you, and that (I am sure) as it
 is heeded, will make manifest to you,
 how falsly the People called *Quakers*
 have

have been accused : They have been looked upon (like the Apostles in days past) as Setters forth of *strange Gods* ; they have been counted as *unknown*, and yet *well known* ; they have been reckoned as *Deceivers*, and yet *True* : for Truth don't use to suffer under its own Name ; but when Men can fasten the Name of *Heresie* upon its Principle, then they think they have pretence enough to punish its Profelytes : And so it is with these, as it was with the *Christians* of old ; their Adversaries put Bear-skins upon them, and then set Dogs to bait them. There were such, 'tis known, that were counted the filth of the *World*, and as the Off-scouring of all things, who wandred about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, of whom the *World* was not worthy : And what if I shall say, such there are now ? Yet are they Slighted, Contemned, Derided, Reproached, Reviled, Defamed, Slandered, Traduced, Malign'd, Vilified, and set at Nought, as if the worst Term that could be given them, were even good enough : One while, they are branded for *Illiterate Novices* ; another while,

while, counted so profoundly Learned, that they must needs be *Jesuits*; though that Order can boast of Antiquity, whilst these are looked upon as a Novelty; yet are they found in the same Ancient Faith with Righteous *Abel* in the beginning: But 'tis no new thing for Truth to be called an *Upstart*, and then prosecuted under the Name of *Novilism*.

Thus, having shewn in several particulars how grossly People have abused the Principle of the *Quakers*, I should nextly come to speak concerning their Practices, to see if they find any more favour; but remembering my Promise was, *not only to rectifie Peoples Mistakes concerning, but to inform them in the Principle of true Religion*, (for the Principle of Truth is but one) I shall therefore, according to the Manifestation of the Spirit given unto me, endeavour to signify, *What this Principle is, from whom it comes, and where it leads.*



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PART II.

Concerning the *Principle of TRUTH.*

What it is, from whence it comes,
and whereto it leads.

§ 1. **I**T is a Principle of Divine Light and Life of Christ Jesus, placed in the Conscience, which opens the Understanding, enlightens the Eyes of the Mind, discovers Sin to the Soul, reproves for it, and makes it appear exceeding sinful; quickens such as accept and believe in it, though they were dead in Trespases and Sins, makes them alive to God, and bringeth up into Conformity to the Image of his Son Christ Jesus, that he may be the First born among many Brethren.

G. 5

That

That this Description accords with Apostolical Doctrine, see *Ephes. 5. 13.* All things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest is Light. Therefore saith Christ, *John 3. 20, 21.* Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: But he that doth Truth, cometh to the Light, that his deeds may be made manifest that they are wrought in God. *Ephes. 2. 4, 5, 6.* But God, who is Rich in Mercy, for his great Love, wherewith he loved us, when we were dead in Sin, hath quicken'd us together with Christ, &c. *Rom. 8. 29.* For whom he did fore-know, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.

Thus in general have I briefly described the Christian Principle; but that I may make it further intelligible unto you, I feel it upon me to write more particularly, that so when you shall read it by a familiar Denomination, you may the sooner be prevail'd upon to yield unto its operation.

§. II. In the first place, this Principle, of which I am now writing, is

the Grace of God that bringeth Salvation,
 and hath appeared to all men, teaching us,
 that denying Ungodliness and Worldly Lusts,
 we should live soberly, righteously, and god-
 lily in this present World, as saith the A-
 postle, Tit. 2. 11, 12. E-
 ven that Word of his Grace Gal 1. 15.
 which is able to build us up, and Rom. 3. 24.
 to give us an Inheritance among Ephes. 2. 8.
 all those that are sanctified through Faith,
 which is in Christ Jesus; see Acts 26. 18.
 By which Grace we are called, justified and
 saved. That is, if we believe in the
 same, if we receive it, and continue
 therein, grounded and settled, and be
 not moved away from the Hope of our
 Calling, nor from the Hope of the Gos-
 pel, which we have heard, and which
 was preached to every Creature which
 is under Heaven, according as its writ-
 ten Col. 1. 23. But if we turn this
 Grace into wantonness, and so receive
 it in vain; then indeed it will not save
 us: However, this Grace of God, in
 it self, is able and sufficient to save all
 to whom it appears, and all that be-
 lieve in it, and are led by it, are preser-
 ved; because it was by this Grace of
 God that his Son Christ Jesus should
 taste

taste Death for every Man: For there is no difference between the Jew and Greek; but the same Lord over all, is Rich unto all that call upon him: For the Lord is Gracious and full of Compassion, slow to Anger, and of great Kindness. The Lord is good to all, and his tender Mercies are over all his Works, as you may read, Heb. 2. 9. Rom. 10. 12. Psal. 145. 8, 9. All which are clear Proofs, that the Grace of God is both Free and Universal; which Grace of God is elsewhere called the Light of Jesus, he being that Gift of Grace, given by God to enlighten the Children of Men, as 'tis written of him; John 1. 9. *He is that true Light, who lighteth every man that cometh into the World.* And this is he whom the Father promised by the Mouth of his Prophet, saying, *I will give thee for a Covenant of the People, for a Light of the Gentiles,* Isa. 42. 6. The same is again spoken of, Chap. 4. 9. 6. *It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel; I will also give thee for a Covenant to the Gentiles, that thou mayst be my Salvation to*

the Ends of the Earth. And the Prophet *Isaiab*, speaking to the Church, chap. 60. 20. Saith thus, *The Lord shall be thine everlasting Light.* to which the Prophet *David* brings in his Experience, *The Lord is my Light and my Salvation,* saith he, *Psal. 27. 1.* This is indeed the mighty Saviour, he upon whom the Father hath laid help, and who is able to save unō the uttermost, all that come unto God by him, whose appearance is Light, whereby he Discovers and Reproves Sin in Men; see therefore that none reject him.

For this is he, who hath *Rev. 3. 7.* the Key of *David*, that openeth the Understanding of his People, by which they understand the Scriptures when they read them.

This is he, who hath discovered himself to be God manifest in the Flesh; and also doth manifest himself in our Mortal Flesh, in which we dwell.

This is he, who when he was on Earth, yielded both Active and Passive Obedience to his Heavenly Father in Life, Doctrine and Death; which I firmly do believe, was a Sacrifice acceptable unto God for the Sins of Men;

by
at

by believing in whom, and yielding obedience to him, *pardon* and *remission* of *sins* comes to be known: and so the Creature finds *acceptance* with the Father through the Son.

This is he, who Justifies by Faith in his own Name.

This is he, which imputes his own Righteousness to the Children of Men (without whose applicatory Act and Gift of Grace, in imputing of his own Righteousness unto us, all creaturely actings are but vain)

This is he, that hath laid down his Life for us, and took it up again; for saith he, *I have Power so to do*, John 10. 18. And by the same Power that raised his own Body out of the Grave, doth and will he raise up the Souls and Bodies of Believers to glorifie his great Name.

For this is he, that Acquits his People of all Sin, old as well as new, taking away and cleansing them from the Sins of their first and fallen Natures, as well as pardoning (upon Repentance) those Sins which some have at unawares, or through weakness, fallen into, after they have received the Knowledge of

the Truth: For he who is called *the Light of the World*, *Joh. 8. 12. ch. 1. 9.* the same is called *the Lamb of God*, that taketh away the Sins of the World, *vers. 29.* And therefore was his Name called Jesus (a Saviour) for it was said he should save his People from their Sins, *Mat. 1. 21.*

This is he, who baptizeth his People with the Water of Life and Regeneration, and sealed up his love to their Souls, by giving them his Flesh to eat, which is the true Bread that cometh down from Heaven.

This is he, that gives true freedom of will to his People, whereby they can cheerfully serve him, and keep the Word of his Patience, though in much Affliction; and he hath promised to keep such in the hour of Temptation, *Rev. 3. 10.*

This is the Lord our Righteousness, and he of whom our Righteousness

is, (a) as saith the Prophet, which while we abide in him, we have a

(a) *Jer. 23. 6.*

Isa. 54. 17. and

56. 1. 25. 9.

sure standing: But if any go out from him who is a God at hand, and whose Salvation is near to be reveal'd in all

that

that wait for him; then 'tis no wonder if they fail of the Riches of that Grace which is treasured up in him.

This is he whose Works and Ways are all Perfect, and in him we are made compleat; that is, as we are guided by his Spirit, which he gives to lead the Saints into all Truth, according to his Promise, *John 16. 13, 14. Howbeit, when the Spirit of Truth is come, he will lead you into all Truth; for he shall take of mine and shall shew it unto you,* saith Christ; and this his Spirit by which his People are led, is an Infallible Spirit: *Now if any man have not the Spirit of Christ (which is Infallible) he is none of his,* saith the Apostle, *Rom. 8. 9.* And now if any Man have, and profess to be led by this Spirit of Christ, he is made a Scoff, even by the very Professors of this Age.

Thus I have again toucht upon the former Particulars, wherein I undertook to Vindicate Truth and its Followers, in all which Christ (the *John 1. 4.* Light and Life of Man) is all in all unto his People: For Christianity doth not consist in the belief of so many Doctrines, Articles and

and Principles (as some suppose) but in conformity unto that one Eternal Principle, to wit, the Light of Christ manifest in the Conscience, and yet leads into a heavenly Order, both in Doctrine, Principle and Conversation, according to the diversity of its Gifts, whereby Man comes not to be at liberty in his own Will, but bound again to God, which is the true signification of the word *Religion*: And this Light of the unerring Spirit (by which the Lord leads his People in the Way Everlasting) it shineth within, (mark) *It shineth in the Darkness, though the Darkness comprehend it not*, as saith the Apostle, *John* 1. 5. It shines in the dark Heart of Man, though Man in his dark state cannot discern what it is, yet it is that sure Word of Prophecy, whereunto we do well to take heed, as unto a Light that shineth in a dark place, until the Day dawn, and the Day-star arise in our Hearts, according to that, *2 Pet.* 11. 9. which is as much as if the Apostle had said, This is commendable, that you give diligent heed to the least measure of this Light or Grace of God, which he hath dispensed to you, till he shall

shall see fit to bestow a greater measure upon you. For 'tis still but one thing that I am describing, although rendred by divers Names: In as much as the sure Word of Prophecy, and the Day-Star here spoken of, differ only in Degrees, not in Nature and Kind; both which Expressions denote to us, that one Gift of Light and Grace through Christ Jesus freely bestowed on all Men; and according to the Improvement that they make of their Measures, so an increase thereof is administred to them: It was by this Light that Job walked through Darknes, Job 27. 3. And it is by this Light that we come to see our Darknes; but 'tis not that we should abide in Darknes, but walk through it, and come out of it by following the Light of Christ, that in his Light we may see more Light, and so come to receive the Light of Life, as 'tis written, John 8. 12. *Then spake Jesus unto them, saying, I am the Light of the World, he that follows me shall not walk in Darknes, but shall have the Light of Life.* And praised be the Lord, there is a Remnant who have experienced it, and can say with the Apostle, this thing is true

in them, (viz.) *The Darkneſs is paſt, and the true Light now ſhineth*, 1 John 2.

8. Which Light is a Light of the Spirit of the Lord dwelling in his People; and therefore whatever the World may think concerning them, 'tis no preſumption in them to own they are made *Poſſeſſors* of the ſame; for ſaith the Apoſtle to the *Corinthians*, *Know ye not, that ye are the Temples of God, and that the Spirit of God dwelleth in you? For ye are the Temples of the Living God; as God hath ſaid, I will dwell in them, and walk in them*, 1 Cor. 3. 16. 2 Cor. 6. 16. Now ſince God himſelf is ſaid in Scripture to dwell and walk in his People, why ſhould it be thought Arrogant for them to ſay, Chriſt in them is the Hope of their Glory, according to that of the Apoſtle, Col. 1. 27. *To whom God would make known what is the Riches of the Glory of this Myſtery among the Gentiles, Chriſt in you the hope*

of Glory? And let me tell you, this

These Inſtances I bring to ſhew, how thoſe that ſpeak againſt the *Quakers* Principle, (which is Chriſt miniſtred within) are forced many times (by the power of the ſame Principle in themſelves) in plain words to confeſs to the ſame.

was the Judgment of Dr. Langly, which I my self heard from him, in a Sermon Preach'd upon that Text, (*viz.*) *That the great Gospel Treasure is the Lord Jesus Christ, and the Glory of that Treasure is Christ in us.* This was his Observation, and this I think is Confession clear enough to the Truth of our Assertion, (*viz.*) That in being guided by the Light (which is the Spirit of Christ) within us, hereby a sure Hope of Eternal Glory is given to us: However, we do not conclude Christ in our selves only, but we say a Measure of his Light (in order to shew the Way of Life) every Man is, or hath been enlightned with; nor yet do we include him in the fleshly Temples of Men and Womens Hearts, so as to exclude him from being any where else, but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his Appearance in our Hearts, he is continually at the Right *Hand of God*, at the Right Hand of the Majesty on High, ever Living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.

For this Grace of God, which is the Light of Jesus, 'tis a Measure of the Divine Spirit, and a Manifestation of it is given to every Man to profit withal; see 1 Cor. 12. 7. Yea, this Universal Principle, which I am describing, it is a Measure of the quickning Spirit, even of that Spirit which raised up Jesus from the Dead; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our Mortal Bodies quickened, so as to capacitate us to serve the Lord with our Spirits, and with our Bodies, which are his.

Now if any shall think I have raised this Principle too high, let them read Rom. 8. 11. and they will find the Apostle speaking expressly, *If the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead, shall also quicken your Mortal Bodies, by his Spirit that dwelleth in you.* Therefore (as I said before) 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dwelling in them, for 'tis not the Light of Nature, nor the Dictates of a Natural Conscience; but a Spiritual Divine Prin-

Principle, by which Men and Women are raised from the Death of Sin, to serve God in Newness of Life, and Obedience of Conversation.

Now Reader, let me tell thee, Nothing Natural will or can reach so far, Nature cannot change Nature; it must be a higher Power, that can cause to put off concerning the former Conversation, the Old Man, which is Corrupt, according to Deceitful Lusts, by renewing the Spirit of the Mind, so as to cause us to put on the New Man, Christ Jesus, which after God, is created in Righteousness and true Holiness; and so old Things are made to pass away; behold, all things are become New: Lo here is a New Creature, and there is a putting off the Old Man with his Deeds: there is a passing away of the first Heavens and the first Earth, and then behold, New Heavens and New Earth, wherein dwelleth Righteousness: as there is a coming to the Law of the Spirit of Life in Christ Jesus (which Law is inward, written in the Heart, and engraven on the inward Parts) there is a setting free from the Law of Sin and Death: A

so we come to know a
Blotting out of the Law of Col. 2. 14.
Commandments contained in Rom. 8. 12.
Ordinances, which was a-
gainst us, and contrary to us, our Lord ha-
ving taken them and nailed them to his
Cross. And thus, He that believeth (in
the Cross of Christ, which is the Power
of God unto Salvation) hath a Witness
in himself, the Spirit it self beareth them
Witness that they are the Children of God,
according to that in 1 John 5. 10. Rom.
8. 16. And as they continue in the
Faith, they come to be sealed with the
Holy Spirit of Promise, and to set to
their Seals that God is true : For faith-
ful is he that hath promised, who also
will do it; he hath promised to redeem
us from all Iniquity, wherefore let us
hope in his Word, and not grieve his ho-
ly Spirit, whereby we are sealed unto the
Day of our compleat Redemption, accord-
ing to the Apostle's Advice, Eph. 4. 30.
O ! let us take heed that we do not vex
and quench the Spirit of Christ within
us, that so we be not of those (com-
plained of by Nehemiah) To whom the
Lord gave his good Spirit, but they rebelled
against it. (And what then?) so be
came

became their enemy, and fought against them.
 These were such of whom Job speaks
 Chap. 24. 13. saying, *They are of those
 that rebel against the Light,* (the Light
 and Spirit here spoken of, being one in
 Being, and not divided, but distinguish-
 ed only in degrees of Discoveries;) for
 this Spirit is a Spirit of Wisdom and
 Revelation in the Knowledge of Jesus
 Christ, which openeth and enlighteneth the
 Eye of the Understanding, and giveth to
 know what is the Hope of the Calling of
 Christ Jesus, and what is the Riches of the
 Glory of his Inheritance in the Saints, ac-
 cording to the Apostle's Prayer to God
 for the Ephesians, Chap. 1. 17, 18.
 And this was it that Christ promised
 when he was about to leave his Disciples
 (as to his Personal presence amongst
 them) at which their Hearts began to
 be sorrowful, he therefore tells them
 to comfort them, *he that dwelleth with
 you shall be in you,* John 14. 17. There-
 by he meant himself, (who then was
 present with, but passing from them in
 the Flesh) would come again unto them
 and abide for ever with them, in the Spirit.
 For the Lord is that Spirit, saith the Apo-
 stle, 2 Cor. 3. 17. Wherefore he bid-
 the

them *Examine themselves whether they be
 in the Faith ; Prove your own selves, saith
 he, know you not your own selves, how that
 Christ is in you, except you be Reprobates,*
 2 Cor. 13. 5. And hereby know we
 that we are not in a Reprobate state,
 because we witness the Spirit of Christ
 dwelling in us. For this Principle of
 which I write, 'tis the *Unction* which
 we have received from the Holy One,
 whereby we know all things: That is,
 this doth instruct us in all things that are
 necessary to be known by us. For 'tis
 that *Spiritual Anointing* that the Apo-
 stle *John* speaks of, which those who
 have received it (and in whom it a-
 bides) needs not that any Man teach
 them, but as the same Anointing teach-
 eth them all things, and is *Truth*, and is
 no *Lie*; even as it hath taught them, they
 should abide in him, 1 John 2. 27. that is,
 in Christ Jesus, from whom this anoint-
 ing doth come: Now who so is taught
 by the Anointing, the same is taught
 by God, as its written in the Prophets,
*And they shall be all taught of God. Every
 man therefore that hath heard, and hath
 learned of the Father, cometh unto me, saith*
 Christ, John 6. 45. For this was the

Promise of the Father, even the New Covenant which he made with the House of Israel, *After those days, saith the Lord, I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me from the least to the greatest, Jer. 31. 33, 34.* This being the Tenure of the New Covenant, That all the Children of the Lord shall be taught of the Lord, and in Righteousness shall they be established, *Isa. 54. 13, 14.* Which implies, that God will teach them so effectually by his Free Spirit, that they shall not stand in need of any other Prophet. But here I must obviate an Objection, before I can proceed.

Possibly some may ask me, *Why then do those People that thou art now gone amongst, keep up their publick Meetings to Preach, and to Teach People the Way of Salvation? What need is there of their Teaching, if every one hath a Teacher in them, able to Instruct them in the Way to the Kingdom?*

To

To which I *Answer*: *First*, Though I did say as much, as that every one hath a Divine Teacher in them, yet I did not say, that every one knows this Teacher in them: For this hath been the Misery of many Ages of the World, People have gone out after the many *Lo here's* and *Lo there's*, to find Christ without them, in the mean time neglecting his Appearance *within* them, even as was foretold by Christ himself, when he was on Earth in the days of his Flesh; *In the Last Days*; saith he, *they shall say, Lo here is Christ, and Lo he is there, but go ye not out after them, nor follow them; behold, I have told you before*, Mat. 24. 25. Luke 17. 23. And now, since we upon whom the Ends of the World are come, have seen it so come to pass, that People are gone from this Gift of God in themselves, to the many outward Observations of Days, Times, and Superstitious Customs, thinking to find Christ in them, whilst they shut their Eyes against his Light, which shineth in their Consciences, to guide their Feet in the Path of Peace: Is it not high time for his faithful Watchmen, who see the danger of such a state, to Cry

aloud unto the People, that they may
 take Warning before it be too late;
 and therefore do they lift up their
 Voice like a Trumpet, to sound a Re-
 treat to the Inhabitants of the Earth,
 who are without the Spiritual City of
 Refuge, that they may return in time,
 and lay hold of the Horns of the Hea-
 venly Altar, and get into the Habita-
 tion or Tower of Safety, before the E-
 nemy of their Souls take the strong
 Hold of their Hearts, and fortifie him-
 self against them, and keep them with-
 out the Gates, till the Avenger of
 Blood (who once would have had
 Mercy on them) pursue and overtake
 them, and so they be destroyed : There-
 fore, right-glad are the Hearts of ma-
 ny that ever they heard this joyful
 Sound, [*Retire to the Inward Grace*]
 thereby signifying to them where Help
 is to be had, who were seeking Salva-
 tion from the Hills, and from the
 Mountains, yet laboured but in vain,
 but in Returning, and in Rest, they have
 found themselves saved, according to
 the Word of the Lord by the Prophte
Isaiah 30. 15.

Secondly,

Secondly, Although I did say, That all the Children of the Lord are taught of the Lord, yet I did not say, that all are his Children; for 'tis they, and they only, *who are led by the Spirit of God, that are* Rom. 8: 14. *the Sons of God;* Fortho' the Lord hath given his Spirit, yea, his Son, to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, saying in their Hearts, (what the Jews spake with their Mouths) *We will not have this Manto Reign over us.* Now is there not need that some should seek to convince such of the Evil of their Ways, and the Error of their Doings, (who instead of walking in the Straight and Narrow Way of Righteousness, which leads to Everlasting Life, are going on in the Broad Way of Sin and Wickedness, which leads down to the Chambers of Death) that so they may be perswaded to leave off the Weapons of their Rebellion, wherewith they Fight against God, and wound their own Souls; and submit themselves unto his Ambassador of Peace, the Spirit of his Son in their Consciences, that

true Balm of *Gilead*, with which they may be healed ?

Thirdly, That I may be rightly understood, let me acquaint my Reader; neither do I assert, that those who are set out as Travellers in *Sion's Road*, are at once so perfectly instructed in all the Paths thereof, that they need not to inquire of those that are gone before, which is the way thither, whose Experiences may be to them of use, for escaping the Snares which the subtil Fowler layeth to catch Souls in, both on the Right Hand and on the Left, that so they may walk right forward with their Faces *Sion-ward*, until they shall come to sit down in Heavenly places in Christ Jesus our Lord.

Lastly, Nor is it altogether useless for those that are established in the Truth, to hear the things thereof declared, notwithstanding they knew the same before; yet may it be to the stirring up of their pure Minds by way of remembrance, of the dealings of the Lord with themselves in days that are past; and for the comforting and refreshing of their Spirits, to feel how the Work of the Lord prospers in others.

thers of his People, and for the clearing and making glad their Hearts, to hear how Truth prevails and gets Ground in the Earth. This therefore is the end of all Declarations amongst us, (viz.) That the Ignorant may be instructed, that Gainsayers may be convinced, that the Weak may be confirmed, and that the Strong may be consoled; therefore do our Ministers labour in the Word and Doctrine, to Convert Sinners to Christ Jesus, (the Gift of God) and to build up Saints in their most holy Faith, and to Edifice one another in Love.

Thus much in Answer to the Objection; so I return to the Point in Hand, which is further to *demonstrate* (as the Lord shall enable me) what this *Principle* is, that is Preacht up amongst us.

'Tis that *Divine Principle of Life* which brings the Glad-tydings of Salvation near unto all, by which they may be put into a Capacity of receiving the *Grace of God* in the *Gift* thereof, which he hath purposed in the appearance of the Son of his Love, to bestow upon as

many as shall believe: This being the Everlasting Gospel that *Paul* gloried in, *I am not ashamed of the Gospel*, (saith he) *for it is the Power of God unto Salvation, to every one that believeth*, Rom. 1. 16. Yea, it is that Word of Reconciliation, which God hath committed to such as himself hath called, to make them Ambassadors for his Son Christ Jesus; by the Ministry of which, they turn People from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are Sanctified, through Faith that is in Christ Jesus; see *Acts* 26. 18. Thus these profit their Hearers; and so do not only Pray, but also prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And this Word that reconcileth, is not afar off; 'tis not in Heaven, that any should say, Who shall go up for us, and bring it down to us, that we

may hear it and do it? (a) Neither is (a) So then the *Indians* and *Americans* shall not perish for want of the Bible, which we have here in *England*.

beyond the Sea, that any should say,
 Who shall go over the Sea for us, and
 fetch it to us thence; but the Word is
 very nigh unto thee, in thy Mouth,
 and in thy Heart, that thou may'st hear
 it, and do it; as was testified by *Moses*,
 a Man of God, *Deut.* 30. 12, 13. and
 also by *Paul*, an Apostle of Jesus Christ,
Rom. 10. 6, 7, 8. This now is the
 Word of Faith, which is again preached
 by those whom the World in Scorn call
Quakers: And though such Preaching
 be accounted foolish by the Learned
 Rabbies of our Age; yet let them know,
 'tis by the Foolishness of Preaching
 that God is pleased to save them that
 believe, as 'tis written, *1 Cor.* 1. 21.
 So notwithstanding these use not en-
 ticing words which Man's Wisdom
 teacheth, yet do they preach in the
 Evidence and Demonstration of the
 Spirit, and in a way of Power, where-
 by they are known to be of God (as
 were the Apostles; see *1 Cor.* 2. 1, 4.)
 And the Tendency of their Ministry is
 to direct People to the Teaching of
 Christ, the one Prophet, promised to
Israel, *Deut.* 18. 18. which Promise the
 Apostle repeateth, *Acts* 3. 22. saying,

And it shall come to pass, that every Soul that will not hear this Prophet, shall be destroyed from amongst the People, Vers. 23.

Thus do they commend themselves to every Man's Conscience in the sight of God, by turning them to the Light of Jesus (the Power of God manifest within) which, as 'tis yielded to and obeyed, maketh free from Sin, which still is that one thing that I am writing concerning, (viz.) A Principle of Divine Light and Life in Christ Jesus, according to the Apostles Record, *John 1. 4. In him was Life, and the Life was the Light of Men:* And this Light, I say, (however it may be called) 'tis the shining of the Son of Righteousness in Men's Consciences: 'Tis not Conscience, which some have described to be a reflex Act of the Mind (whereby Men view their past Actions) the which accuses them for what they have done ill; and approveth of what they have done well; though this be more than some there are will allow in this matter, yet is this too short to express its noble Nature: For this Principle doth as well shew Men the Sin of their future Evil Purposes and Intentions, as set before

before them the Iniquity of their former Actions: Therefore I say, 'tis not Conscience, for that is but a created Faculty; but that of God placed in the Conscience has its Being from all Eternity: For he that sheweth unto Adam his Thoughts, is the same that formed the Mountains, and created the Winds, whose Name is the Lord of Hosts, as saith the Prophet Amos, Chap. 4. 13. And this is he who is without beginning of Days, or end of Life, the Alpha and the Omega, the First and the Last, the beginning of the Creation of God, the Image of the Invisible God, the First-born of every Creature, the faithful Witness, and the First-begotten of the Dead, and the Prince of the Kings of the Earth. This is he who is the Resurrection and the Life, in all that do believe in his Light, as 'tis Recorded concerning him, Heb. 7. 3. Rev. 1. 11. Col. 1. 15. Rev. 1. 5. John 11. 25. Therefore whilst ye have the Light, believe in the Light, (saith Christ) that ye may become Children of the Light, John 12. 16.

And this Light is elsewhere called the Seed, even that Incorruptible Seed,
by

by which we are Begotten to God, and Born again by his Eternal Word, which liveth and abideth for ever; see *1. Per.* 2. 3. This is the Promised Seed; yea, that Seed of the Woman, spoken of, *Gen.* 3. 15. where the Lord said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* This is the Seed of the Kingdom of Heaven; for Heaven's Kingdom is within (as Christ said, *Luke* 17. 20.) Wherefore this Seed is sown in the Hearts of the Children of Men; as was set forth by the Parable of the Sower, *Mat.* 13. and the beginning; he spake many things to them in Parables; *Behold, a Sower went forth to sow; and when he sowed, some Seed fell by the Way-side, &c. some fell among Stony-places, &c. and some fell among Thorns, Ver.* 18, 19. Hear ye therefore the Parable of the Sower, saith Christ; when any one heareth the Word of the Kingdom, and understandeth it not, then cometh the Wicked One, and catcheth away that which was sown in his Heart; That is he that received Seed by the Way-side, &c. And in the 31, 32 Verses, Christ

Christ saith, *The Kingdom of Heaven is like to a Grain of Mustard-seed, which a Man took and sowed in his Field; which indeed is the least of all Seeds; but when 'tis grown, 'tis the greatest among Herbs, &c.* 'Tis truly so indeed; the Seed (or Grace) of God, is small in its first Appearance, (even as the Morning-light) but as it is given heed to; and obeyed, it will encrease in Brightness, till it shine in the Soul, like the Sun in the Firmament at its Noon-day height: But if People will despise the Day of small things, and will not believe in this low Appearance of the Light of Jesus in their Hearts; which though it discover to them their Sins, and reproves for them; yet because its Reproofs are soft and mild, and its Voice small and still, they out-clamour the sound thereof in their Consciences, whereby they reject the Son of God (in Spirit) as the Jews did (in Flesh) because he came to them in so mean a manner, they would not have him to be their Saviour: Will it not be just for Christ to say to these, as he did to them, *John 8. 24. If ye believe not that I am he, ye shall die in your Sins; and then whither I go ye cannot come.*

cont. For the Lord hath said, *His Spirit shall not always strive with man*, Gen. 6. 3. He is a gracious and long-suffering God; but though he be Forbearing, yet he will not always bear; though his Spirit doth strive with some for a long Season, yet if they continue to resist the same, the time will come, when it will cease striving with them; and then Wo will be unto them; but right blessed are they that are prevailed upon by the strivings of the good Spirit of the Lord, (in the Day of their Visitation) to know and mind the things that concern their Everlasting Peace, before they are hid from their Eyes: But if People will shut their Eyes against the Light, how just is it for the Lord to withdraw its shinings from them, and to cause Darkness to overtake them? Wherefore hear ye, and give ear, be not Proud, for the Lord hath spoken; give Glory to the Lord, before he cause Darkness, and before your Feet stumble upon the dark Mountains; and while you look for Light, he turn it into the shadow of Death, and make it gross Darkness, according to the Advice of the Prophet *Jeremiah*, Ch. 13. 15, 16.

For

For though a measure of this Divine Light, is, or hath been in every Man, in order to save them, yet it will not always abide with them, (I mean, as to its saving Efficacy) it will continue no longer than during the Day of their Visitation: Therefore saith Christ, *Yet a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you,* John 12. 35. Again, he limiteth a certain day, saying, in David, *To day, after so long a time, as it is said; To day if ye will hear his Voice, harden not your Hearts,* Heb. 4. 7. True indeed, there is a day wherein People may know the things that concern their Souls Everlasting Peace: But if they sin out this day, afterwards those things will be hid from their Eyes; as Christ said, when he came near the City Jerusalem, he beheld it; and wept over it, saying, *If thou hadst known, at least in this thy day, the things which belong to thy Peace; but now they are hid from thine Eyes,* Luke 19. 41, 42. Be it known to you, (my Friends and Acquaintance, to whom I write) Man cannot be his own Saviour, if he will not be saved in the Day of the Lord's Power, he must perish for ever.

And

And this is the day of the Lord's making bare his saving Arm, and revealing his Power, even that time wherein he lets in Light into the Soul; which not only discovers to Man his Sin, that leads down to the Chambers of Death, but also shews him the way of Holiness, which leads to Everlasting Life: But if Men pass this time over without any regard to the Loving-kindness of the Lord extended to them in this matter, 'tis just with him to turn their Light into Darknes in them; and then, as Christ said to some of old, *If the Light that is in you be Darknes, how great is that Darknes?* Mat. 6. 23. (Mistake me not.) 'Tis not to be understood as if the Son of Righteousness (which is the Fountain of Light) could in it self possibly become Darknes, but as to those that have fast-closed their Eyes, (or lost the true sight) lest they should see by its Illumination in their Inward Man; when once their Day is over, they may be as dark as if there were no Sun in their *Horizon*; and so they put Darknes for Light: Hence it is that we see so many that have been in some measure enlightned by this inward Divine

vine Principle, to see much of the Vanity of their former Practices, and so have for a time forsaken many of the same; but afterwards having gone from this Principle, by which they were in some measure saved from Pollution and Sin, they have again been intangled and insnared by the Pleasures, Profits, Honour of this present World; and so the latter End hath been worse with them than the Beginning; and so these having left their Habitation (like Satan, (who abode not in the Truth) envy and accuse the faithful Servants of the Lord, which keep their dwelling in him; and like the Spies of old, *bring up an Evil Report upon the good Land*, frightening others with the Giant-like Difficulties that lye in the way to be surmounted; thereby insinuating, *as if Israel's God were not able sufficiently to strengthen them against these spiritual Anakims great and tall, that must be encountered with, before the Inheritance comes to be divided.* These are such whom the Apostle Jude, in the 12th and 13th Verses of his Epistle, calls *Clouds without Water, carried about of Winds; Trees, whose Fruit withereth, twice dead, plucked up by the Roots;*

Roots ; raging Waves of the Sea, foaming out their own shame ; wandering Stars, to whom (at least they have cause to fear) the Blackness of Darknes is reserved for ever ; unless they can speedily find a place for Repentance, before the Decree bring forth, before the day pass as the Ghaſt, before the

Zeph. 2. 2. fierce Anger of the Lord come upon them, before the Day of the Lord's Anger come upon them : And with this I'll paſs them, being mov'd to write (not much to thoſe who have forſaken, but) to thoſe who have not been acquainted with the Truth.

To whom I further ſay, Although there is a time wherein the Lord waits to be gracious, in which time he often expreſſes his Willingneſs to ſave Men from their Sins, and to gather them to himſelf ; as Chriſt ſaid to Jeruſalem O Jeruſalem, Jeruſalem ! thou that kill'eſt the Prophets, and ſtoneſt them that were ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings ? but ye would not, Mat. 23. 37. Again, the Lord complains, All

Day long have I stretched forth my Hands
 to a Disobedient and Gain-saying People,
Rom. 10. 21. And thus the Lord ex-
 presses his Kindness towards all Men, in
 stretching forth his Arm to save them,
 even as a Man stretches forth his Arms
 to swim, by sending his Son unto them
 to knock at the Door of their Hearts,
 to see if they will open to him, that he
 and his Father may come in, and take
 up their abode with them; but if Men
 will not accept of Salvation while the
 Lord extends his Arm to save them: If
 they will not take hold of his strength
 while they may make Peace with him:
 If they refuse to answer his gracious
 Call, and to entertain his Son whom
 he hath sent, but keep him out till his
 Head be wet with the Dew, and his
 Locks with Drops of the Night: If
 People will make their
 Necks as an Iron Si- *Acts 7. 5.*
 new, and will not yield *Luke 7. 30.*
 them to the Yoke of
 Christ, being *Stiff-necked and Uncircum-*
cised in Heart and Ears, always resisting
 the Holy Ghost, and doing despite unto the
 Spirit of Grace; setting at nought all the
 Counsel of God; rejecting it (within)
 against

against themselves, and will have none of his Reproof; and continue thus to slight him, till their Time and Season be over, giving the Lord cause to complain of them, that he hath stretched forth his Hand, but no Man regarded it: Will it not be just for him then to Laugh at their Calamity, and Mock when Fear cometh upon them? And most certain it is, that those who despise the Reproofs of Wisdom, and hate the Knowledge of the Holy, Distress and Anguish will come upon them; but whoso hearkeneth thereunto, shall dwell in a safe Habitation. For Wisdom is a Defence (Christ) the Wisdom of God is a strong Rock, and a sure Foundation; he is that Foundation on which God hath laid in *Sion*, even the Foundation Stone, that Tried Stone, the Corner Stone, Elect Precious; who though he be to many a Stone of Stumbling and Rock of Offence; yet as many as believe in him shall never be shamed.

Read here now what this Principle is, in which the Lord hath given a Remnant to believe.

'Tis the Grace of God : 'Tis the Light
 of Jesus : 'Tis a Manifestation of the
 Spirit : 'Tis the Glad-tydings of Sal-
 vation : 'Tis the Word of Reconcilia-
 tion : 'Tis the Law written in the
 Heart : 'Tis the Word of Faith : 'Tis
 the Seed of the Kingdom : 'Tis that
 Stone which hath been rejected by ma-
 ny a foolish Builder, but now it is be-
 come the Head of *Sion's* Corner.

These are all significant Expressions
 of that excellent Principle, which I
 have undertaken to Treat on. But if
 any shall say, *They are Expressions of so*
different a Nature, that they know not
how to reconcile them, and make them one
together.

To such I *Answer* ; They might as
 well confess, they cannot understand
 how the Lamb of God can be the Lion
 of the Tribe of *Judah*, nor how the
 Shepherd of *Israel* can be the Bishop of
 his Peoples Souls ; there seeming as
 much difference in these latter, as in any
 of the former ; yet do they all speak
 of but one thing, although it be express'd
 by divers Names ; For it will admit of
 a ma-

a manifold Description ; though (as I
said before) 'tis still but one thing, if
rightly understood in its true Notion.
And thus I chose to express it, because
thus I have found it, (*viz.*) A Principle
of Divine Light and Life in Christ
Jesus, placed in the Conscience, which
discovers both Sin and Duty to us ; and
not only so, but it Reproves the one
and Enables to Perform the other.
And this I know, that a measure of the
same is placed in the Consciences of all
Mankind, by which they might see the
right Way, were but their Minds turned
thereunto. Therefore let none slight
or undervalue this Light of Jesus (ma-
nifest in their Consciences) by calling
it (as some have done) *A Natural*
Created, Insufficient Light, which will lead
men down to utter Darkness. Though
sometimes again these very Persons
will confess, *That the Light of Nature*
(as they call it) ought to be followed, as
far as it will lead ; for say they, Though
the obeying its Dictates will never bring
Men to Heaven ; yet the disobeying this
will certainly sink them down to Hell.
Hereby rendring the Lord Cruel to his
Creatures, as if he required them to

follow

as I follow a Guide that would certainly lead them amiss, or leave them short of the Place of Rest; and then would punish them for being misled, or for sitting down when they had no Guide to shew them the Way to walk in; and that from a purpose in himself, to leave the greatest part of Mankind without any other Guide to direct them in Matter of Salvation; but that *that is so Insufficient, that it must be a Miracle if it shew them the Way to Heaven, according to their common Answer, when asked, how those must be saved who have not the Scriptures amongst them? (which these account the only Rule to Guide Men) Why, we leave them to the Mercy of God, say they, the Lord may in an extraordinary manner bring some to Heaven, if he have any Elect amongst them; but whether any of them shall be saved or not, 'tis hard for us to determine.*

Thus they darken Counsel, by uttering words without Knowledge. They say, *The Grace of God is Free;* and yet they make it a Monopoly; so it shall not be Free to all; nor must all be sharers in it; neither will they allow the

the Lord himself to displace it; nor yet to Inspire his Servants to go forth and preach it: But arrogate to themselves a kind of Sacerdotal Right, to be Dispensers of the Grace of God, and Ministers of the Gospel of Jesus Christ, because of some outward Qualifications atchieved by them (as External Parts, or Humane Learning) although they never were called of God to the Work of the Ministry, nor never had the Word of Reconciliation committed to them; yet would they have People come to enquire of them, the Way to the Kingdom, though they are so narrow-spirited, as to shut out the greatest number of Mankind, by absolute Predestination; not sticking to affirm, that God nor Christ never purposed Love nor Salvation to a great part of Mankind, and that the Coming and Sufferings of Christ never was intended, nor can be useful to their Justification, but must and will be effectual for their Condemnation. So being void of Universal Love themselves, they fondly imagine the Lord to be like themselves: Hence concluding, there is no Salvation to be had without the expi-

cite Knowledge of Christ's coming in the Flesh, and of the Scriptures ; both which we know whole Kingdoms and Empires in the World are unavoidably ignorant of ; and yet few or none of these will Jeopardize their Lives to preach amongst such ; notwithstanding this was the Apostle *Paul's* Practice, to preach Christ where he had not before been named ; for said he, *If I build upon another Man's Foundation, I make my Glorifying void.*

But blessed be the Lord, he hath caused many Witnesses to rise up amongst us, who have given Testimony to the Truth as it is in Jesus, and have taught others (both in our own Country, and in Nations abroad) to take heed to that sure Word of Prophecy, nigh in the Heart, and in the Mouth, which if the true Grace of God, that is sufficient for us, not only (as some say) to leave Men without Excuse, and so to aggravate their Condemnation ; but as 'tis received and obeyed, it will lead out of Sin, into Holiness, and in the end crown with Salvation.

And thus I am brought to the next thing promised, which was, to shew
 L whence

whence this Principle of Grace proceedeth: I have (according to my Measure) shewn, *What it is*; now I come to shew, *From whence it comes*; to which I say;

§. III. It comes from God, (through Christ) as saith the Apostle; *God, that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. 4. 6.* 'Tis Gods Gift unto us, and therefore well may we return Thanks unto him for his unspeakable Gifts: God is the Author of it, *who is Light, and in him*

John 1. 9.

Psal. 104. 1.

1 Tim. 6. 26.

James 1. 17.

is no Darkness at all; for

he covereth himself with

Light, as with a Garment

and dwelleth in that Light

which is inaccessible, which

no mortal Eye can approach unto; he is the

Father of Lights; and therefore hath

given a Measure of his own Divine

Light to all Mankind, to reveal himself

unto them; that so they may know sub-

stantially *What he is*, and not worship

him as the *Unknown God*: And the

knowledge of himself, the Father,

pleased to dispence to Men, in

thro

through the Son of his Love, Christ Jesus, our Lord who is come a light into the World (saith Christ) that whosoever believeth, in me should not abide in Darkness. And therefore I believe, and am well assured, this is the one Faith, whereinto many thousands by the Lord have been gathered, viz. That the God of all Grace hath sent his Son into the World, a free Gift unto the World; and hath given a measure of his Light and Spirit, to manifest and reveal him unto all men: Thus hath his universal Love and free Grace appeared. For though God made Man pure and innocent, yet Satan and disobedient Man hath marred that Creation: In the Beginning God created Man in his own Image, in the Image of God created he him, as we read Gen. 3. 17. But Man soon defaced and stained this glorious Stamp, and by yielding to the Tempter, went out from his first Nature, and so his Beauty was turned into Deformity (I mean) that beauty of his inward Man wherein the Image of God stood, in which he had Communion and Fellowship with his Maker; through Disobedience this was lost, and

So man came to be without God in the World, being alienated from that divine Life, Light Love, Grace, Goodness, Wisdom, Power, Holiness, Virtue, Purity, Innocency, wherewith the Lord Invested him at the first in perfect Beauty; but man going out from that first Divine Nature and Seed, in which he stood before Transgression, here was his Fall and Degeneration, and so he came by that unexpressible Loss of the Favour of God and Freedom of Will, that now the Lord being angry with him, he had no Power to do any thing to appease him; the Garment of Innocency being lost, their Fig-leaf-Aprons could not hide their shameful Nakedness from the Lord; which he seeing, and taking notice of, compassionately made them Coats of Skin for their clothing; and then he drove them out of the Garden of *Eden*: So here man was put out of the Paradise of God for eating of the forbidden Fruit of the Tree of Knowledge, and Cherubims placed at the East End of the Garden with a Flaming Sword, which turned every way to keep the Way of the Tree of Life, as may be read in the third Chap-

Chapter of *Genesis* at large. Thus man being drove from the Presence of the Lord, Death came over his Soul; though he lived outwardly, yet did he dye as to that Inward Principle of Divine Life and Virtue which once he enjoyed, and so the Threatning was fulfilled which the Lord had said, *In the Day that thou eatest thereof, thou shalt surely Dye*: Here Man and Woman having Transgressed the Royal Law of God, by breaking of his holy Commandment, in eating of the Tree whereof he commanded them, saying, *Ye shall not eat thereof*, by this they came to be separated from him: So it was Sin that made the Separation, and it is Sin which makes the Separation: For Man and Woman in their Primitive state (wherein they were created) were good, as the rest of the Creatures of God; for 'tis written, *God saw every thing which he had made, and behold it was very good*: And God blessed Man and Woman, and they were in Favour with him, till they became subject to Vanity, by reason of that false Hope which the Serpent suggested to them; they hoped to have been as Gods, to

know Good and Evil; but by going out of God's Counsell; they became corrupted by the Evil one; and being joyned to the Serpentine Seed, they were alienated from God: so that, had not the Lord, out of his unmeasurable Loving-kindness and Compassion, opened a Way to restore them, they must have perished in this Deplorable Condition.

And this Way of Restoration was by Christ, the Light, the Seed, the Saviour; for he, of whom God said unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel;* He it was who was to be the Saviour of the World: So that now, considering the Sons and Daughters of Adam, as they are found in the Fall and Degeneration, having all sinned and come short of the Glory of God; herein (I say) hath his universal Love and free Grace appeared, to wit, in giving of his Son to be a Saviour unto them, as saith the Apostle John; *In this was manifest the Love of God towards us, because*

because that God sent his only begotten Son into the World, that we might live through him, 1 Epist. 4. 9. And that he was sent to the whole World, see what John the Evangelist saith, Chap. 3. 16. For God so loved the World, that he gave his only begotten Son (Mark) that whosoever believeth in him, should not perish, but have Everlasting Life: To which the Apostle testifies, 1 Joh. 2. 2. saying, He is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.

This was the free gift of the Father, that the Son of his Bosom should take Flesh upon him, come into the World, and lay down his Life for poor Sinners; for he came from God, and went to God again: So that though he laid down his Life of himself, having Power, and being willing so to suffer, according as 'tis written, John 10. 18. Yet himself also said, That his Body was prepared of his Father, Heb. 10. 5. In which Body he did the will of him that sent him: Lo, I come to do thy will, O God, (for he) for a Body hast thou prepared me. Who now, that rightly considers this Dispensation of favour, but must needs cry

out, Oh! the Height, and Depth, and
 Breadth, and Length of the Love of God,
 and of Jesus Christ our Saviour, who
 took not on him the Nature of Angels,
 but took on him the Seed of *Abraham*,
 and was made in every thing like unto
 us (only without Sin) that he might re-
 store Fallen Men! Which thing I know
 wil readily be granted; but 'tis the
 extent hereof that some would have li-
 mited; affirming, That Christ dyed
 for a certain definite number, and not
 for the whole Lump of Mankind, one
 as well as another: Nay, they speak
 as if none had any benefit by, no, nor
 so much as the Revelation of Christ
 (this Gift of God) whom to know is
 Eternal Life, but those who have the
 outward Letter of the Scripture: Yet
 do I believe, and so do Thousands
 more, whom he Lord hath
Jame. 1. 17. called (*viz.*) That the
 Father of Lights, and God
 of the Spirits of all Flesh, hath given
 a measure of his own Di-
Numb. 16. 28. vine Light and Spirit
 unto all the Children
 of men, to manifest and reveal
 the

the Appearance of his Son in them,

(a) ¶ who is that same Saviour which shed his Blood for us, that he might wash us and cleanse us from our Sins; and was offered up on the Cross, not only as a Propitiatory Sacrifice, to make Reconciliation for the Transgressors; but that by his once offering up of himself, he

(a) ¶ Note, That I do not say Personally (as some suggest concerning us) as if we believe that very Body of Christ is in us, that was hanged up on the Cross; which were foolish as well as False to assert, but Spiritually; as he is the Word of God, the Wisdom of God, the Power of God; so he dwells in every Christians Heart. And so he dwells in us, by which Power he completely sanctifies us.

might bring in Everlasting Righteousness, and Perfect for ever them that are Sanctified; and a measure (I say) of this his Power (which is Light) God hath placed in every persons Heart, in order to their Sanctification, as they shall be subject to this his appearance in them.

True indeed, all are not Sanctified and made Perfect by him, although this was the end of his coming (that he might finish Transgression, and make an end of Sin) and this was the will of

the Father in sending him, to wit, our
 thorow Sanctification) but this is not
 because all have not a Knowledge and
 Manifestation of his Light (or Spirit-
 ual Appearance of him in themselves)
 but because all do not believe in, and
 obey this his Appearance: Now that
 People may attain to what Knowledge
 may be had of God by the inward Ma-
 nifestation of the Light of his Son,
 (which is a measure of his Spirit) in
 their Hearts; this is clearly proved by
 the Apostle, *Rom. i. 19. That which*
may be known of God, (faith he) is ma-
nifest in men; for God hath shewed it unto
them.

For the Lord of the whole Earth,
 who is the Preserver of Men, he is
 impartial in his Love to all Mankind;
 not only to them, in *Christendom* (so
 called) who have the Scriptures a-
 mongst them, but his Love is extended
 unto all People, in one Land as well as
 in another, for his Spirit is not inse-
 parable from the Scriptures (as some
 suppose). Yet would I not be thought
 to undervalue the Scriptures any where;
 for I have very Venerable Thoughts of
 them, and a Reverential Esteem

them; as being Holy Writings: But I dare not confine all means for Man's Salvation to them, because the Lord hath not confined himself to them, but hath left himself a Witness in every Conscience; which Witness is a spiritual Manifestation of his Son, the Saviour of the World: And this the Scriptures plentifully declare of, which sometimes they call the *Word*, the *Law*, the *Grace*, the *Spirit of God*; at other times they call it, the *Light of Jesus*, the *New Covenant*, a *Light to lighten the Gentiles*, a *Rod*, a *Staff*, a *Shepherd's Crook*, the *Word* *in the Heart* and *in the Mouth*, the *Sure Word of Prophecy*, the *Manifestation of the Spirit*; a *Shield*, a *Buckler*, a *strong Tower*, the *Armour of Righteousness*: All which are one in Nature, though diversly exprest, according to its distinct Operations in the Soul, as the Creature standeth in need; sometimes to lighten its darkness, at other times to lead it in the Way of Holiness: One while it Instructs; another while it Corrects: Sometimes it Counsels; other times it Consolates; and as its Counsel is heeded, and the Soul guided by it, it preserves and de-

fends



sends in all Exigences and Straights: But I pass over its special use, intending to shew that in another place; only here may be seen the great Condescension and Matchless Love of him, who gives unto all Life, and Breath, and Being; in that he hath sent the Holy Ghost down from Heaven, with the Revelation of his *Son Jesus Christ*, in the Hearts of the Children of Men, that whosoever adhereth to the *Spirit* of his *Son* within them, may thereby know him not only as a Saviour and Redeemer, but also to be their Saviour and Redeemer; and that not only from the Punishment, but from the Power and Dominion of Sin, by setting of them free from the Bondage of Corruption, and bringing them into the glorious Liberty of his own Children: But as for such who will not believe in this Principle of God, but instead of owning it as his Power unto Salvation, say it is *A Satanical Suggestion*; and instead of owning it to be of the Divine Nature of God or Christ, they call it the *Dim Light of created Nature*, putting Bitter for Sweet, and Sweet for Bitter, counting Darkness Light, and Light

Light Darknes: Such may continue in their Bondage and Vassalage under the Prince and Power of Darknes, in the blindness of their Minds, hardness of their Hearts, and deadness of their Spirits, notwithstanding Freedom and Liberty, Life and Immortality is brought to Light through the Gospel; which it hath pleased the Father should be preached to every Creature, by his Son, *Sion's Deliverer*, who is his own Messenger; see *Rom* 11. 26. *Mal.* 3. 2.

For this Principle of Light (of which I now write) 'tis something of the Nature and Being of God himself, who as he is a Spirit, so he is Light (as you may read concerning him, *John* 4. 24. 1 *John* 1. 5.) and therefore 'tis by his Light, with which we are enlightned: It proceedeth from him, he being the Ocean wherein the fulness thereof is contained, 'tis from him (through his Son Christ Jesus) that we come to be enlightned by the same: So 'tis in his Light that we see Light, even as the Natural Sun causeth its Beams to extend to the Ends of the Earth; so this Eternal Son of Righteousness (who is the Ocean and Fountain of Divine Spiritual

ritual Light) causeth more or less of the streams thereof to descend into all Immortal Souls upon it.

Thus having shew'd the Nature and Quality, Original and Fountain of this blessed Principle, I come further to shew its Use and Extent, that so I may not only tell my Reader, *What it is, and Whence it comes*, but according to my Promise, write something of *What it doth, and Whereto it leads*.

§ IV. In the first place; it daily Reproves for Sin, even in all Men, and excites to Holiness, during the Time of their Visitation; though 'tis possible for Men to sin themselves into such a state (by drinking in Iniquity, as the Ox drinketh Water, when through custom in sinning, their Consciences become seared as with an hot Iron) that this Principle of God may cease striving with them, and so these may not know when they do Evil; yet there is a Time in which this Principle of God doth stand as a faithful Witness against all Unrighteousness and Ungodliness in the Hearts of Men and Women, and leads, draws, moves and inclines their Minds

to

to Righteousness, seeking to leaven them (as they yield thereunto) into the Nature of it self; whereby an inward, thorow and real Redemption may be wrought in the Hearts of all Men, of what Kindred, Nation or People soever; notwithstanding any outward Benefit or Priviledge they may Providentially be deprived of, yet is the Lord so gracious as to dispence such a measure of his Grace, Power and Spirit unto all the Children of Men, to Convince them of sin, to Reprove them for it, and to lead them out of it, that as they give up to the Operation thereof in themselves, it will thorowly sanctifie and make them clean, and so prepare them; and make them meet for his Heavenly Kingdom; yea, though they never had the Scriptures amongst them, nor never heard Christ outwardly named to them, (the Name of Christ being often put for the Power of Christ within) as in *Mark 16. 17. In my Name shall they cast out Devils, faith Christ of his Disciples. So in Acts 4. 7. the High-priests and Rulers asked Peter and John, By what Power, or by what Name, they have made the Impotent*

Man whole? For that Name of Christ which heals and saves, is his Power that maketh free from Sin. Now whoso knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation: However, we do say, That the Scriptures, in which we have a Declaration of what Christ hath done and suffered for us, those do much Facilitate Salvation through Faith in Christ Jesus; and therefore they ought thankfully to be received by us, and born witness to, whenever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, who they make mention of, to have been put to Death in the Flesh above Sixteen Hundred and Sixty years past, by the Hands of Sinners. For we do not believe that this Light, Grace and Power of God, which is sufficient both to sanctifie and save, and able to give an Inheritance among them that are sanctified, through Faith which is in Christ Jesus, (where Christ is not outwardly named) I say, We do not believe that this is given to any without

without Christ; but we do believe it to be to the Purchase and Benefit of his Death, who tasted Death for every Man. And so we do freely confess all that is derived to us, to be in and by Christ Jesus, as a Mediator, unto whom we ascribe all, acknowledging him to be our Head, in whom all Fulness dwells. So that this Light, with which all Men are in some measure enlightned of God, 'tis no other, but a measure of that Divine Fulness that dwelt in the Son of his Love, when he was here on Earth, and now dwelleth in him, since he is ascended up to Heaven, where he was before, whence he descends the streams thereof, into the Hearts of all the Children of Men, in order to bring them out of the Fall in the First *Adam*, and to redeem them up unto himself, the Second *Adam*; that as they have born the Image of the Earthly, so they may bear the Image of the Heavenly, and be restor'd unto that Grace and Favour of God again, which by Transgression they are fallen from.

But, *First*, Let me tell thee, whoever thou art that reads me, This effectual

Actual Operation of the Spirit, (or Principle of God Within) is not, nor cannot be known without a being centred down into the same: For this I speak from good Experience, the Spirit's first work is, to Convince of Sin, (before it effect a Restoration) and this it doth even in all, (though all do not regard it) it doth first shew them what is Evil, and then it Reproves them when they do evil; which Reproofs, if they be despised, cause the fierce Anger of the Lord to be kindled; and such as despise Wisdom's Reproofs, which are the Way of Life, while they are so doing, they are treasuring up to themselves *Wrath* against the Day of *Wrath*, and Revelation of the Righteous Judgment of God: And as ever they would come to know Remission of their Sins, and enjoy Peace with the Lord, who is hereby justly incensed against them, they must submit to bear his Indignation against them, that so they may be Redeemed through Judgment, and brought to unfeigned Repentance; and then, and not till then, shall they know a blotting out of their Transgressions, according as 'tis written, *Acts* 3. 19.

But,

But, I say, before Remission of Sins comes to be known, there must be a centring down into the Manifestation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it Low, even to the Ground; that so every Thought may be brought into Subjection to Jesus Christ: And here comes the Terrors of the Lord to be known, which cause Fear and Trembling; now doth the Soul exceedingly Fear and Quake under the Sence of the Just Wrath of the Almighty, who is of purer Eyes than to behold Iniquity, and whose Jealousie burns like Fire, and will so do, till it have consumed the Stubble that it meets with in the Heart of the Sinner: For he that long offered himself as a Guide, is now become a Judge in the Conscience of this Creature; and his Just Judgment against all Unrighteousness must be accomplished: True indeed, the Operation of the Word of his Power, (by which he judgeth) is diversly felt and experienced: In some 'tis a Hammer, to break the Rocks in sunder: In others 'tis as a Fire to melt down the Dross, and separate it.

it from the Silver: In all, 'tis as a Sword to divide Sin and their Souls asunder; yea, it divideth between the Soul and that sinful Spirit, which hath got into it and defiled it.

Thus the Lord deals with his Creatures, as the matter doth require; he considers their Nature and Temper, and lays no more upon them than he gives them strength to bear: For he knoweth our frame, he remembreth that we are but Dust; therefore he doth not retain his Anger for ever, lest our Spirits should fail before him, and the Souls which he hath made us: However, all that have sinned, must know a time of Sorrow; yea, even such who have not so rebelliously despised his Counsel, and slighted his Reproofs, and cast his Law behind their Backs, (as some there are which have) yet in as much as they have at any time not hearkned unto his Holy Spirit within them, his Judgment will overtake them, and in Righteousness will he plead with them; and then, I know, former things will come into their Minds.

This I write, as one having witnessed the Spirit to be given for a Remembrancer,

brancer, which was faithfully promised by the Lord Jesus, *John 14. 26.* even that Spirit of Truth, which he told his Disciples, *it should bring all things to their remembrance*; and so indeed it doth call back things that are past, and set them in order before us, judging and condemning of us for what we have done amiss: And now, a Remnant having heard that (in our Hearts) that hath told us all things that ever we did, we know this to be the Voice of Christ; yea, the spiritual Appearance of the Christ of God. For this was he who saw us under the Fig-tree (when we had nothing but Leaves to cover us) although we saw him not, yet did he send and call us to himself, that he might cover us with his own Spirit, which when we came to be covered with, we then saw who it was that cast the Skirt of his Love over us, and said unto us, when we were polluted in our Blood, *Live*: And then was the time of his Love, even when he stood at the Door of our Hearts and knockt, that he might be entertained by us; yea, and sometimes in the silence of the Night hath he broken in upon us; I know it

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in my own particular, when no Creature hath been near, this Invisible Oracle hath secretly communed with me, reprovng of me, wherein I had done amiss; and shewing me what was right in his Sight: And at other times in Company, thus would the Lord cause his Voice to sound in my Heart [THE CUSTOMS OF THE PEOPLE ARE VAIN] by which I was brought off from many of those Vanities which before I had spent time in; and that by the Witness of God in my own Conscience, which testified against the same; although then I did not understand what it was that did so restrain me from sin; but now I know it was the Lord that girded me, though I knew him not. For I well remember, when I have been using the common Language of our Country (especially if after the now most usual strain) this Testimony from God would arise in my Heart against it, viz. [I

will return unto my

Yet Truth doth allow of a Propriety in

Speech, which may be put into a decent Style; although it admits not of giving Flattering Titles to Men: Read *Elihu*, his Acknowledgment, *Job 32. 21, 22.*

People

People a pure Language.] Whereby I was reprov'd in my self for using Flattering Speech (though such as was and is accounted of by many to be but Civil Language, or Expressions of Common Civility to Persons, according to their Quality) in which I had such a Care to keep within the Bounds of Verity, that I dare assert, I did steer as near the Compass of Truth-speaking, as the Nature of such Speech would couch. But since it hath pleased the Lord by the in-shining of his heavenly Light in my Conscience, to let me see clearly into the Falshood and Folly of this corrupted Courtesie: I do not only Conscienciously, but Voluntarily decline the using such Flattering Speech; notwithstanding, I know 'tis to expose my self to be censur'd by some as a Person Unaccomplished, Unmannerly, and Ill-bred.

Praised be his Powerful Name, who hath made me willingly Renounce both giving and receiving that Honour that cometh from Man, that so I might partake of that Honour which proceedeth from himself alone: For this is the Honour which all the Faithful in Heart chiefly

chiefly esteem, it being the Unbelieving who seek the Praise of, and Honour from Men : Which made Christ say to some of old, *How can ye believe, who receive Honour one of another, and seek not the Honour that cometh from God only?* John 5. 44. Yet notwithstanding this, Christ did then require his Disciples to *render Honour to whom Honour, and Fear to whom Fear* ; which Requirings of his, all his true Followers (in their Respective Places) are at this time careful to answer, how uncivil soever accounted by the World ; yet have they learnt *Gospel-manners*, which is, *to give the Right Hand of Fellowship to whom it doth belong ; in Honour Preferring one another, each Esteeming other better than themselves.*

And now, I say, it was by this Principle of Divine Light (which God hath placed in my Heart) by which he pleaded with me in days past, even when I knew him not ; that is, I knew not that it was the immediate Act of his own Power and Spirit, though I felt such a Force in it, that as I did in the least yield thereunto (I must confess) I was overcome by it, but still it was as I was subject and obedient to his
Power ;

Power; for I cannot say, *The Lord wrought in an irresistible manner*; although I know, and do declare, it was he who did subject me, and made me willing in the Day of his Power: And thus being prepared by him, then did he send his Spirit to convince me both of Righteousness and of Judgment, as well as Sin; yea, to convince me of that Righteousness and Religious Way of Worship, which I formerly walked in; whereby he let me see it was but a humane Righteousness, and an invented traditional Worship, set up by the Will, and performed in the Spirit of Man, and derived to me by outward Instruction and Education; so that I had a Form, which the Power did not attend, for want of having regard to the Movings and Guidance of God's own Spirit, in which alone he delights to be worshipped: And therefore is he striving by this his Spirit in the Hearts of the Children of Men, to bring them out of all Forms of human establishing, that they may worship him in Spirit and in Truth, and serve him in the Gospel of his Son, that so they may be accepted through him; yet I do acknowledge, that while

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I saw

I saw no farther, and did sincerely serve the Lord in the Way which I walked in before (hoping it might be *right*, because *reform'd in many things* to what some other Ways of Worship are) the Lord was graciously pleased often to administer some Comfort and Refreshment to my Soul, through the Ministration I then sat under: And in like manner I do believe his Dealings are with all the Upright-hearted, who are seeking after him in the divers Ways of Worship; which if they continue seeking him in the Integrity of their Spirits, I doubt not but he will seek them out (for his Seed's sake) and in due time bring them to the Mountain of his Holiness, where his dwelling is: For this was Christ's Promise, *John 10. 16. Other Sheep have I, which are not of this Fold, them also (saith he) will I bring, and there shall be one Sheepfold, and one Shepherd over them:* And when Christ comes to fold them upon his holy Mountain (which Mountain is within) then will they walk in the Footsteps of the Flocks of his Companions, and know a lying down where he makes his Flocks to rest at noon: but

first they must come to know a passing through Judgment, and their works must be burnt (and they suffer loss) because the Lord of Hosts hath said, *Zion shall be redeemed with Judgment, and her Converts with Righteousness,* Isa. 1. 27. And Christ said, *I lead in the Way of Righteousness, in the midst of the Paths of Judgment,* Prov. 8. 20. And the Spirit of Christ was promised to convince the World of Sin, of Righteousness, and of Judgment, *John 16. 8.* by which the Spirit and Prince of this World should be judged, and he cast out of his Throne in the Hearts of the Children of Men, whereby every one, who comes to experience God's Righteous Judgments (in themselves) to be brought forth unto Victory, such may also witness an Overcoming of the Prince and Power of Darkness, thorough the spiritual Strength of his Son of Righteousness: Howbeit, while two Spirits are striving together, the Soul cannot but be sensible of an hour of Sorrow; I surely know, that day is a day of Mourning, of Weeping and of Lamentation, when Zion sits solitary with her Tears upon her Cheeks, clad in Sack-

cloth, covered with *Ashes* (in a spiritual sense) *fearing and quaking exceedingly before the Lord, and trembling in her self, because of his fierce Wrath, and just Indignation, that burns as a fiery Oven against Sin: Oh! Then 'tis a time of heaviness, and of great sadness with the Soul;*

sleep departing from the Eyes, Jer. 30. 7. and slumber from the Eye-lids, because of Grief in the Night-

season; it being truly the Time of Jacob's trouble, even the time when the Seed of Jacob is travailing to bring forth; and therefore doth that Dragon, the Devil (as in the general, so in the particular) seek to destroy this Birth; he is not willing this holy Off-spring should be born, and therefore doth he raise Wars without, and Fears within, stirring up the Wicked to revile and smite with the Tongue; and causing cutting Calumnies and sharp Censures to come from more sober hands, hereby intending to encrease the Commotions which are within, by threatening the Soul with this, That now it must expect to be reproached with the Reproaches of Men. Thus the Evil One in the Time of fore

Con-

Conflict, seeks to aggravate the Soul's
 grief; and what he cannot do by Storm,
 he will attempt by Terror, secretly
 striving to make the Soul impatient
 under its Exercise, thereby to drive it
 into Dispair. But though it be a Day
 of Tryal (in which every ones Work
 must be tryed as by Fire) and of sore
 Exercise with the Creature, yet is there
 a secret Hope lieth hid under all this,
 which is as an Anchor to the Soul, sure
 and stedfast, founded upon that Rock
 which endures for ever; and this bears
 it up above those Floods of Persecution
 which the Dragon spues out of his
 Mouth to drown that heavenly Birth;
 that the Power of God is bringing forth
 within; which when it is brought forth,
 and comes to have the Government in
 the Soul, it must, shall and will reign
 over Death, Darknefs, Sin and Cor-
 ruption, and all the Powers of Hell
 and the Devil.

I would have none think strange of
 what I have writ concerning this thing;
 though I know 'tis a Mystery to the Na-
 tural Understanding of the wisest of
 the Children of Men; and therefore
 since *Paul* was called a *Babler*, for

preaching such strange Doctrine to the Stoick Philosophers, Acts 17. 18. I can expect no better from some, but to be counted a *Non-sensical Scribier*, for writing of the same; but this I am content to bear, knowing in my self I had no Previous Intentions to amuse my Reader; but having undertaken to describe (in measure) the extent of this Powerful Principle of God, placed in the Conscience of his Creatures, following the Foot-steps thereof for my Guide in this Matter: Before I can attain to the End of my Journey, I am necessarily brought hither, and as I stand here, I see by the Light of this spiritual Pillar of Fire, that though the Sea, with the Waves thereof, roar, yet is there a Way for the Ransomed of the Lord to pass over; and this Way is *Christ*, the *Light*, the *Lamb*, the *Grace*, the *Gift of God*; given by the Father to bring out of the Fall (which all Mankind are in by Nature) that whosoever believeth in him, layeth hold on him, and continueth to be led by him, should be brought into Fellowship with himself, and abide therein for ever; and this same is he, who leads in the midst of the Paths of Judg-

Judgment, and through the many Ex-
 ercises that I have been writing of, be-
 fore he brings to the Banks of Salvati-
 on, and puts Songs of Deliverance into
 our Mouthes, whereby we can sing of
 the Mercies of the Lord. And thus
 having brought out of spiritual *Egypt's*
 Land, and caused to drink deep of the
 River of Judgment, he then brings to
Shiloh's Brook, and giveth to drink of
 the Waters of Refreshment: So 'tis
 the same Hand that wounded, which
 healeth; and that Arm which broke us,
 doth now bind us up; the same Power
 which killeth, reviveth; and he who
 once caused Grief, now giveth Songs
 in the Night, and appointeth to Zion's
Mourners Beauty for Ashes,
the Oyl of Joy for Mourn- Isa. 66. 1.
ing, and a Garment of Prai-
ses for the Spirit of Heaviness; & who will
 in due time bring all his true spiritual
 Israel out of the Waste Howling Wil-
 derness, into a Land of Everlasting
 Rest.

Thus it appears, that the Light of
 Jesus in the Conscience is no Natural
 Insufficient Thing (as some have sought
 to render it) being something of God

placed in every Man, to witness against all Sin, convincing and reproofing for that which is Evil; contrary-wise, prompting, exciting and inclining to that which is good: So that as many as yield to the Motives of it, it is sufficient, not only to condemn and destroy, but also to justify and save; being a measure of the living *Onnipotent* Power of that *One Law-giver*, who is able to save, as well as to destroy; see *James* 4. 12, *which Power is Christ*, as saith the Apostle, *1 Cor* 2. 23, 24. *We preach Christ crucified, unto the Jews a Stumbling-Block, and unto the Greeks Foolishness; but unto them that are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God; Who as He was once Manifest in the Flesh, so now is he manifest in Spirit, to be that Covenant of Light, which the Father promised by the Mouth of his holy Prophet, Isa. 42. 6. And this Light, Power and Arm is (in measure) extended and reached forth, at one time or other, unto all People, for the gathering unto him, in whom the Election stands; that so as many as obey his Call, in yielding themselves to be gathered by this gathering Arm,*
may

may make their Election, and conse-
 quently, their Salvation,
 sure in him: for this is he *Luke 19. 44.*
 who would have gathered
Jerusalem, and saved her from that Ru-
 ine and Destruction which afterwards
 came upon her, because she knew not
 the time of her Visitation: 'Tis the
 very same Jesus, and no other, whom
 we believe in for our *Saviour*, who by
 his spiritual Appearance in the Hearts
 of the Children of men, gives Light,
 gives Life, gives Power and Victory
 over sin (to as many as follow the Lead-
 ings and Guidance of this Immaculate
 Lamb) for 'tis given to the Lamb and his
 Followers to overcome; and whoso over-
 cometh shall sit down with the Lamb on his
 Throne, and live and reign with him for
 evermore, *Rev. 3. 21, 12. 11.* Even the
 same which was with his Church in the
 Wilderness, being that
 Spiritual Rock that *Acts 7. 38. 1 Cor. 10.*
 followed them, of *4. Rev. 22. 13. Dan.*
 which they drank by *7. 13, 14. Mich. 5. 2.*
 the way, and were refreshed in him, who is
 the Rock of Ages, the Alpha and Omega,
 the Beginning and the End, the First and
 the Last; the Author of Days whose D

nion is an Everlasting Dominion, which shall not pass away; and his Kingdom, that which shall not be destroyed, whose goings forth have been from of
 1 Tim. 6. 15. 16. Old, from Everlasting.

For he is the blessed and only Potentate, King of Kings, and Lord of Lords, who only hath Immortality and Eternal Life; to whom be Glory and Honour, Dominion and Power, henceforth and for ever.

Here now ye have a Description, and that in Scripture Dialect, concerning the Principle of our Faith; something I have writ as to the Nature of it, which, tho' at first it causeth grief, and brings in sorrow upon the Soul, yet doth this sorrow work Repentance, never to be repented of; after which cometh reviving: so that it was truly said, *Though Weeping may endure for a*

Night, yet Joy cometh in the Morning; for they that sow in Tears shall reap in Joy;

he that goeth forth Weeping, bearing precious Seed, shall doubtless

come again Rejoycing, bringing his Sheaves with him.

And such shall truly say, *In the*

the Lord have we Righteousness and strength;
for in the Lord shall all the Seed of Israel
be justified, and shall Glory (in him) not
in Wisdom, Wealth nor Strength, but
in this, that they know him to be the Lord,
who exerciseth Loving-kindness, Judgment
and Righteousness in the Earth, as saith
the Prophets, Isa. 45. 24, 25. Jer. 9.
23, 24. And this is he whom
we acknowledge to be our Isa. 33. 22.
Judge and Law-giver; yea,
he is our King, and he will save us; for
to this end he hath appeared by his
Light in our Hearts, and for this end
doth he appear in the Hearts of all Men,
that as many as bow down to the mea-
sure of his Appearance in them, may
thereby see and be enabled to forsake
their Ways and Doings, which have
not been good, whereby they may be
saved from sin; and by the same, saving
Power and Spirit in their Hearts, come
to be led into the Way of all Truth,
which Way of Truth is Christ, our Me-
diator and Intercessor with the Father,
through whom Man comes to be accep-
ted of God, as he cometh into him, in
whom alone the Father is well-pleased:
For 'tis no other Jesus, concerning
whom

whom I write, but the same that was born of the Virgin, even the Lord's Christ, who hath made himself known unto his Servants by such Peculiar Names, as suited the particular Circumstances of their Souls: and according to their several Experiences of him, so they reported concerning him, *Isaiah* describes him to be as the *Shadow of a great Rock in a weary Land, a Refuge from heat, a Cover from Rain and from Storms*, ch. 4. v. 6. and ch. 32. 2. Again, he speaks of his being to his people, as a place of broad Rivers and Streams, chap. 33. 21. David calls him, *The Shepherd of Israel, which leadeth Joseph like a Flock*, Psal. 80. 1. He also calls him, *The Watchman of Israel, who neither slumbereth nor sleeps*, Psal. 121. 4. Paul speaks of his being our *High-Priest*; yea, a *Priest for ever, after the order of Melchizedeck*, Heb. 5. 6. And likewise calls him the *Minister of the Sanctuary, and of the true Tabernacle which God hath pitched*, Chap. 8. 2.

John the Evangelist calls him the true *Light that lighteth every man that cometh into the World*, John 1. 9. The other John (or John the Divine) saith, *This is*

he which was, and is, and is to come, Rev.
 1. 8. And now since he is come to a
 Remnant, and they have believed in his
 Light as manifest in them, they are not
 ashamed to confess That in the mind,
 which gives a discovery of Sin, to be
 the Power of God, the Appearance of
 Jesus, and that Light of the Lamb,
 which the Nations of them that are sa-
 ved must and shall walk for ever in. (ac-
 cording to Rev. 21. 23, 24.) Neither is
 this any new Doctrine, Opinion or Prin-
 ciple, other then that which *Abel, Seth,*
Enoch, Noah, Abraham, Isaac and Jacob,
 with all the holy Patriarchs of Old,
 were led and guided by, in things re-
 lating both to Faith, Life and Worship:
 For what else could be a Rule unto them,
 in matters of Salvation, but this Di-
 vine Principle; when as they had no
 written Laws nor Ordinances amongst
 them? Which Principle is Christ, the
 Light and Leader of People, in all Ages
 of the World, who is one in all, never
 was divided, though variously descri-
 bed; being the same, who by his Light
 sheweth unto the Wicked, and condemns
 them for, the Vanity of their Thoughts;
 who also by the same Spirit comforts
 and

and consoles his Peoples Hearts, that so as many as whose minds are turned to this Light of Jesus, and stayed in it, though it be but small in its first appearance, yet shall they see a growth and increase of it.

Thus Reader, have I (according to the Gift communicated to me, from the dispensation of the Most-high) described what the Principle of Truth is, which is perfect in it self, and leads to the perfecting of those that are gathered into it.

And now my former Familiars, Neighbours, Acquaintance and Kindred in the Flesh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the secret of your own Souls, to that which there reproves you for your Sins, witnessing for God against all Unrighteousness of men, both in Thought, Word and Action, striving in their Hearts to turn them from the Evil of their Wayes, and from the Vanity of their Conversations, to walk in the newness of Life, that so they may be redeemed and restored out of their fallen state of Degeneration, into the Image of God again, which hath been lost through Transgression.

O turn

O turn in, turn in, I say, before it be too late, lest you at last cry with them spoken of in *Jeremiah 8. 20*: *The Harvest is past, the Summer is ended, and we are not saved*: Work while it is Day, while the Candle of the Lord shineth in your Tabernacle, be you workers together with God; for the Night cometh wherein no man can work; and who can tell how soon the Sun of Righteousness may go down upon you, and the Light thereof obscure it self from you: Therefore hear Instruction and be wise, while the good Spirit of the Lord is nigh to teach you; seek ye the Lord *Isa. 55. 6.* while he may be found, call ye upon him while he is near; and refuse not to hearken to his heavenly Oracle in your Consciences (whereby under this his spiritual Dispensation, he is pleased to speak unto the Children of men) lest he say by you, as he said by some of Old who regarded not his Counsel, *They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me*, *Prov. 1. 25, 28.* For that in the Conscience which checks for Sin, and excites to Holiness, is the Voice

Voice of the Son of God, by whom in these last days the Father speaketh unto us: Oh! be ye perswaded to hearken diligently unto him: *Hear, and your Souls shall live; and I will make an everlasting Covenant with you,* (saith the Lord) *even the sure Mercies of David,* Isa. 55. 3. And then you will come to know that Faith which Jesus is the Author of, which stands in the Power of God; even in that Power which enables to resist Temptations, and overcome Sin, and to get Victory over the World, and the Spirit of it: So will you witness a dying unto Sin, and a living unto Righteousness, to the praise of his Grace, who is calling of you out of Darkness into Light, that you may be holy in all manner of Conversation.

So now since God's saving Arm is made bare for the gathering many People to himself before your Eyes; Beware therefore lest that come upon you, which is spoken of in the Prophets, *Behold you despisers and Wonder and Perish; for I will do a Work in your dayes, which you shall in no wise believe,* though

though a man declare it unto you. Read
Acts 13. 40, 41.

But Friends, my Hearts desire and Prayer to God for you is, that you might be saved: And therefore have I (in the tender Bowels of his Love, which he hath shed abroad in my Heart by Jesus Christ) sent this Invitation unto you, that ye all may make ready, and come to the Supper of the great God, who hath spread his Table, and prepared a Banquet for you; whereof whosoever will, may eat abundantly, as long as the time of Visitation is extended unto you: For this I write in the openings of Life, and from the motion of the good Spirit of my God, do I declare unto ye (*viz.*) That none of ye were absolutely excluded from Eternity; well knowing that a measure of his Grace hath been freely tendered to every one of you: because his Love extendeth Universally, and he is crying, *Ho, everyone that thirsteth, come ye to the Waters of Life: And he that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk, without Money and without Price, Isa. 55.*
 1. Here is free Grace indeed, free Love indeed: O do you but yield your selves
 the

the Subjects of his Love, and he will set your Souls at liberty, that Sin shall not have Dominion over you; only obey his Voice, and he will soon subdue your Enemies for you, and remove that which letteth out of your way; and that you may know when the time of Visitation is upon you, I'll leave this mark with you, even then when you feel the Son of God knocking at the Door of your Hearts, that he may come in and Sup with you; then I say is the time, when the Year of Jubilee is approaching to you, when those that are in Bondage may be set at liberty: which if you refuse to accept of it, and will not be set free when the year of God's Release is proclaimed unto you, how can you expect any other, but that your Spiritual Task-master will obtain leave to bore your Ears to the Posts of his Doors, and make you his Servants forever? Therefore bow down to God's Power in you, that ye may come in and set up his Judgment-seat in every Heart: *For Judgment, saith he, am I come into this World,* John 9. 39. That so after you have felt his *Righteous Judgments*, for every, Unrighteous thing, you may

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find him to be near, which Justifieth
 your Souls; and that you may experi-
 ence Christ's coming in your selves,
 with Power and great glory, to work
 redemption in you, as well as that he
 hath purchased Redemption for you.
 Wait for him (I exhort you) in the
 way of his Judgments; *For the Lord is*
a God of Judgment, and blessed are they
that wait for him, as saith the Prophet,
Isa. chap. 30. 18. So shall you feel
 your Souls redeemed out of the Earth,
 and out of the Earthly Nature, after
 which you will witness the Peace of God
 to be extended towards you, like a Ri-
 ver: *But if you rebel against him, you*
shall dwell in a dry Land, and shall not see
when good comes. Howbeit when Cala-
 mity overtakes you, then shall you know
 that you had a Time, you had a Season,
 you had a Day of Visitation, in which
 you might have obtained Mercy; would
 you have turned unto God, he would
 have turned unto you, and put his fear
 into your Harts: and blotted out your
 Transgressions for his own Name sake;
 and become a Father to you, and you
 should have become the Sons and Daugh-
 ters of the Almighty. And now once
 more

more I invite you all to turn in to the Principle of God, which daily visits you in your inward parts, in order to bring you out of a state of Sin and Misery, and to make you partakers of his Righteousness and Felicity: Come, taste and see that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, because he delighteth in Mercy.

O Come, come away, haste out of *Babylon*, while the Deliverer is near you, so will he turn back your Captivity like Rivers in the South, and conduct you to *Canaan*, the Land of Everlasting Rest, where Praises shall spring up in your Souls, to the Glory of his Name, even to all Eternity. And with this I'll leave you, tho' much more might be said; yet when all is said that can be, 'tis the feeling sense of the inward Operation of this Divine Principle, that alone can satisfactorily inform ye: which that you may Experience in your selves, and so be happy, is the hearty Desire of your Soul's Friend, who writes this unto you.

Thus,

Thus, having written my Experience
 of the QUAKERS Principle, I shall
 write something to detect the Errone-
 ous and False Opinion, that is got up in
 the Minds of many, concerning the
 Way and Means by vvhich People come
 to believe therein.

Part III.

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PART III.

A Confutation of Peoples False Opinions, concerning the Manner how we have been Convinced of the Principle of True Religion.

MAny and various are the Reports that have been rumoured abroad, relating to the Manner and Practice of this People, in gaining upon others to *believe in the Principle of Truth*, which they bear witness of: The *Principle of Truth*, I call it; for so my Soul doth witness it; although I am not unsensible, that such who do despise it, will not stick to scandalize it; and instead of calling it by its true and proper Name,

Name, brand it with the opprobrious Terms of Heretic and Schism, Sullen Separation, and the Effect of a Melancholly Brain; some of whom not knowing the Way of the Spirit in themselves, and yet seeing the evident Charge which hath been wrought upon others, by Vertue of the Powerful Operation of this spiritual Principle, or Power of God in their Consciences, they have heretupon confidently affirmed the same to be effected by the Art of Witchcraft, and Diabolical Incantment; which Affirmation, though false, yet may it truly be said to have been fixed as a *Scare-crow*, or *Ghostly Apparition*, to affrighten People from so much as looking towards this Religion: But albeit it hath been so intended, yet through the Mercy of our God, there is a Remnant who have not been so affrighted as to flee from, but have drawn near to see and feel, whether there were any Substance in the same; and such have found, to their satisfaction, that the Substance of Life hath lain hid under this dark Reflection, which through the cloudiness of the Understanding, and Prejudice that hath been in the Minds of People

against

against the Principle of Light, they have enviously cast upon the Professors of it, as the means whereby they Convert and Turn People to it; alledging it as matter of Wonder, *that any should be so strangely altered, both in Countenance, Carriage and Communication, and that on a sudden too,* (as some have been observ'd to be) *unless it were by the Power of Sorcery, or some Satanical Possession:* And hence have they mocked at and derided that Godly Fear and Holy Trembling, that hath been made to appear in some, when the Terrors of the Almighty took hold on them by reason of Sin, as though this were occasioned through some *Frenzy Humour, being the product of Natural Weakness and Defect, or else produced by the invincible force of Magick Art, which the Creature can no ways resist:* So that this hath been a main Argument, why People should not adventure themselves so much as to go into a *Quakers Meeting*, for fear of the great Danger that some suppose there is, *of being Charmed into that Religion;* which fear hath so much affrighted the Hearts of some, that notwithstanding there are good Desires in them after Satisfaction in Matters of Religion, and

they have freely confest, (even in my Hearing) *That this seemeth to be the Way to attain the same*; yet they never were, nor do they dare to come amongst this People, (to wit, the *Quakers*) for fear of being forceably possess'd with the belief of their Principle; which if they should receive, and walk herein, every one knows what will follow thereupon; this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have born: So that, for these to be accounted *Witches* is no Wonder, since the Wicked have not spared to fling the same Reflection upon their Lord and Master; Christ Jesus himself, when he was on Earth, was Censured to work his *Miracles* by *Magick Art*; for when he cast out a *Devil* out of one possess'd, some said, *He did it by Beelzebub, their Prince*: And now, these having received Power from Christ, by their Ministry to effect the like in another kind, because the effect thereof hath brought some into Fear and Trembling; therefore they are judged to deal with *Familiar Spirits*, and to work by *Conjuration*: But how unjust this Judgment is, and how groundless the Sur-

mise,

mise, I shall not need to Answer; let the Reader but search the Scriptures, and they will give it on this Peoples side, *Psal. 2. 10, 11.* the Prophet David instructs Kings and Judges of the Earth to serve the Lord with Fear, and rejoyce with Trembling. *Phil. 2. 12.* the Apostle exhorts them, to work out their own Salvation with the like frame. Nor was this only their Advice, but also the Saints Practice; for Moses confesseth himself a QUAKER, *Heb. 12. 21.*

(a) *Habakkuk* likewise acknowledges that at the Voice of God his Belly did Tremble, and his Lips did Quiver, *Hab. 3. 16.* Neither was this their Case alone; for we find the prophet *Ezra* meeting with a whole Assembly of them, *Ezra 9. 4.* saith he, Then were

(a) No doubt but *Habakkuk's* Countenance was altered, when his Lips thus Quiver'd; for 'tis true what David said, *Psal. 39. 11.* When thou, Lord, with Rebukes does correct Man for Iniquity, thou makest his Beauty to Consume away like a Moth: If so, why should any think it strange when they see the like Change?

assembled unto me every one that Trembled at the Words of the God of Israel. And the Prophet *Isaiah* points at such as the Lord's Peculiar People, *Chap. 66. 5.* Hear the

Word of the Lord (saith he) ye that tremble at his Word; your Brethren that hated you, that cast you out for my Name sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed. And in the second Verse of the same Chapter, the Lord expressly Promises, But to this Man will I look, even to him that is Poor, and of a Contrite Spirit, and that Trembleth at my Word. And in Jer. 5. 21. the Lord called by the Prophet, saying, Hear now this, O foolish People, and without Understanding; which have Eyes, and see not; which have Ears, and hear not: Fear ye not me, saith the Lord? Will ye not Tremble at my Presence? And so he goes on, expostulating the Matter with them, till at last he threatneth to visit them, and be avenged on their Nation, Ver. 29. And sure something of this King Darius was afraid of, when he made a Decree, That all under his Dominion should Fear and Tremble before the God of Daniel, Dan. 6. 26. Certainly Quakers had a better esteem with him, than they have with this Generation; the Name being given them in Derision and Scorn; notwithstanding the Posture is that, in which the Servants of the Lord, backward from Moses, thro'

the

the Prophets and Apostles Days, till this very time, have been found. Thus it appears by Scripture, that *Christians* were exercised in Fear and Trembling, (together with Humility, Patience and Self-denial) and that not from the Procurement of any Evil Art, but by the Living Sense of the Dealings of the Lord: For proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. 33. 9. *And it shall be to me a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall hear all the good that I do unto them; and they shall Fear and Tremble, for all the Goodness, and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the matter hath been Misrepresented, to wit, *That the Quakers are Inchanters*, but this being mostly the Charge of the Rash and Inconsiderate, I shall say no more to take it off, but only add the words of Christ, Mat. 10. 24. 25. *The Disciple is not above his Master, nor the Servant above his Lord; 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House*

Beelzebub, how much more shall they call them of his Household ?

But there are others, in many things, more Sober and Judicious, who yet have not been sparing in their Censures : Some of whom have given out, *That 'tis through Craft and Cunning Collusion, by which these People (the Quakers) gain over Profelytes to their Religion : They are Wise, they are Subtil, (say they) they have Reaching Brains ; and so they can but Propagate their own Party, they will be at any pains.*

In Answer to whom, my Reply is, What Craftiness they mean, I must confess, I cannot tell ; but what Craft I have ever found amongst them, is no other than that of which the Apostle writes to the *Corinthians*, 2 Cor. 12. 16. *Nevertheless being Crafty (saith he) I caught you with Guile : Which holy Craft and godly Guile hath appeared in them, as they have been careful to keep a Conscience void of Offence towards God. and towards all Men ; taking the Apostle's Advice, James 3. 13. Who is a Wise Man, and endued with Knowledge amongst you, (saith he) let him shew out of a good Conversation his Works with meek-*
ness

ness of Wisdom. So likewise have they been careful to observe Christ's Counsel, *Luke 10. 3.* who there said, *Behold, I send you forth as Sheep in the midst of Wolves, be ye therefore Wise as Serpents, and Harmless as Doves.* And thus sanctifying the Lord God in their Hearts, having a good Conscience, whilst falsely accused, it hath pleased the Lord many times to plead their Righteous Cause, even in their very Adversaries Breasts whereby he hath made their own words to become their Burden; and that they have intended to fix upon his People, by which to render them Guilty of Deceit and Fraud, hath returned back upon their own Heads, whilst Integrity and Inocency hath been the others Armour of Defence, until such time that God hath wrought their more full Deliverance.

But I must bring the matter a little nearer, that so I may write of that which relateth to my own particular: This having occasioned some to wonder, viz. *That I should be decy'd* (as they call it) *after this manner!* for so some have bespoke me, by shewing a seeming pity toward my Person, whilst they have

manifested enmity against my Principle; and therefore, that they might not bear too hard upon me, they have laid the heaviest Load upon those about me;

† *Who they are that 'tis suppos'd I should either fear or flatter, I need not name; for those to whom I write, may easily Understand.*

† as if for fear of one, and to please another, I had hereby prudently provided to serve my Superiours

Hu-
mour: And so, from them, my Friends have born the greatest Blame, whilst I, in part, have been excused, considering the many Tryals, Temptations and Snares, wherunto they reckon I have been expos'd; which Consideration of theirs hath procur'd me some Allowance, from such as are any whit Tender-hearted, amongst my former Acquaintance; therefore I hope they will not blame me, if I make use of this Allowance, as well to shew them their Mistakes herein, as to take off the Unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is gross; for any thing of Force (which is that that some conclude to be the cause of my coming amongst the People called *Quakers*)
that

that, I do declare, I never feit; nay, I now find it to be Diametrically opposite to that Foundation Principle, upon which their Religion is built, which Principle is Christ, the Prince of Peace, who utterly disallows of all Coercive Compulsion, Force, Constraint or Violence to be used in Matters of Religion; and teaches such who learn of him, in Meekness to instruct those that are ignorant of the *Way of Truth*, and then patiently to wait till he inclines their hearts to walk in it; so that having their Dependance upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son by the strength, and in the skill and time of Man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the first Mistake

But the second mistake amounts to thus much (*viz*) *That what could not be wrought upon me by Constraint and Force, was otherwise attempted to be brought to pass, to wit, by subtil Insinuations, and fair Promises, by which (it hath been said) this*

People use to tamper with those whom they design to make their Proselytes.

In Answer whereunto I shall make this Reply: This Mistake is Obvious: For Promises of outward Advantage and Worldly good availeth nothing that can stand the Soul in stead: Therefore it were altogether imprudent, as well as utterly unlawful to propose any thing of such a kind upon this occasion; neither indeed was it outward advancement, that I sought after (although this is a Reproach I have been made to bear) the Lord is my Witness herein, who subjected me unto himself, and made me willing to be at his disposing, and to have my Lot cast by him. The truth is, Corn, nor Wine, nor Oyl I did not esteem, nor yet length of dayes to enjoy them; for (in my solitudes) the whole World seemed to me as a very little thing; my Soul desiring nothing but a part in God's Kingdom, which made me earnestly intreat him, that he would lead me in the Way everlasting; wherefore this was my frequent Supplication unto him (viz.) *O thou incomprehensible Majesty! who hast established thy Throne in the high and holy Heavens,*

Heavens; yet dost thou graciously condescend to look down upon the Inhabitants of the Earth: Wilt thou now be pleased to suffer Dust and Ashes to plead with thee, and to admit Mortal Flesh to make request unto thee? Then this is it, O Lord! that I would most earnestly implore of thee, Even that thou wouldst cast up, cast up a Way for me, and remove all Letts and Stumbling-blocks from, and mark out a plain Path before me, in which I may walk straight forward towards thy heavenly Country; and that amidst the various Forms there are for worshipping of thee, my Soul may certainly know how to serve thee aright, and wherewith to bring an Acceptable Sacrifice unto thee. So that this being the Prayer which the Lord often put into my Heart (as I then took it) to Pray unto him, when my Soul was seeking the Way to his Kingdom, Promises of outward Promotion (had they been proposed) could not have given me Satisfaction.

And as for that which hath been termed, *The Quakers subtil Insinuation*; I think it must needs intend their sincere and upright Conversation: For as to my own particular, I do declare, There

was no way by which they did insinuate into me, but by being found real in what they appeared to be: The Heart-searching God having then put my Soul upon search to find out a People with whom I might joyn as with a Communion of Saints; I looked here and there into many Assemblies, but alas! still I saw their Conversations so much contradicting their Professions, that I could heartily joyn with none of them: And then as to their Principles, some indeed I did believe, when I heard them declar'd; but other some, God's witness in my Conscience did so testify against, that them I could not receive. And thus finding no People with whom I could joyn in every thing, I concluded my self to be single in the matters of Religion, which made me many a time extend my Voice to the Lord in these Words, *Oh! my God, upon whom I have been cast from my Infancy up: How long shall my Faith stand alone upon the Earth?* In Answer whereunto (I must acknowledg) the Lord was graciously pleased (even at those very times) to signifie unto my Spirit, that he had many Thousands
(though

(though I knew them not) who were sincere and upright before him, unto whom he had regard as to his own Children: But still I over-looked this People (of whom I am writing) as if it had been altogether unlikely I should find what I sought for amongst them; although natural Affection had laid a Bond upon me to judge charitably concerning them: Howbeit, at length there was a Way made whereby I was brought to search here also, notwithstanding the many false Aspersions which my Ears were filled with concerning them; for I could not tell but little *David* (the beloved of the Lord) might lie hid under the Stuff, whom God hath anointed to Reign in Self-seeking Souls stead; wherefore I then was willing to look amongst this People (to wit, the *Quakers*) and turn up the foul covering which others had cast upon them, under which I soon saw a glorious One lie hid, the Form of whose Countenance was like the Son of God: And now having not only sought, but found the Lord and his People in the Earth, in their behalf do I here set my *Probatum Est* (I have proved them)

them) in the thing which they profess: They profess themselves the Disciples and Followers of Jesus Christ, from whom they derive their Name *Christian*;

which Name, though it were given the Disciples in scorn at first in *Antioch*;

Acts 11. 26. yet did they, and so do these, esteem it as an honourable Epitaph: And therefore have they laboured to answer their *Christian* calling, with such a Meek, Patient, Holy, Harmless, Humble, Trembling, Self-denying Conversation, as may be most conformable to the Pattern of Christ Jesus, the High-Priest of their Profession: So that now, I say, upon my search amongst them, I have found those who are guided by the Principle of Truth in themselves; by which they were called (for 'tis such only whose Cause I am Vindicating) very careful to walk worthy of their High and Holy Calling; like as they have been called by this inward Principle to be Saints, so by it have they led Saint-like Life, that thereby they might reach to the same principle in the Consciences of others: And by this their Innocent Life, I needs must acknowledge, I felt
my

my own Conscience powerfully reached for some time, before my Judgment was fully satisfied: But having those words of our Saviour imprinted upon my Mind (*John 7. 17.*) *If any man will do his will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.* Then immediately I consulted not with Flesh and Blood, but was made willing to give up to the obedience of his Will revealed in my Conscience, and so I came to receive the Faith of that principle which the *Quakers* do profess, and by it am I joyned to them, not only in Head, but in Heart; so that this Faith, by which I am united to them, is more than a meer natural Credential, that stands in the bare assent to the Truth of a proposition, as propounded by man; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust, will be the Finisher of the same.

But there hath arisen another Wonder; and that is, *That not my self only, but also, my Brother and Sister should together, and that so quickly too, become Converts to the Truth; at this, say some, we cannot but greatly admire.*

To

To which, though it might suffice for answer, to let them know, The Lord's Works are all Works of Wonder, and therefore may very well be admired by Beholders; yet I must needs say, there is little reason why such should wonder, that true Conversion should at once pass upon three, who talk so much of expecting a *Nation to be born in a Day*; sure if their Faith can conclude the certainty of the latter, they need not be so incredible concerning the Truth of the former: No doubt therefore but it was prejudice enough against the Truth, that caused some to say, *It must needs be Hypocrisie which brought us all at once into the Profession of it.* But the truth is, such neither know how we came by it, nor can they tell what Progress we have made in it, how far any of us do witness a real Change; my Soul is made to rejoyce therein, and for this I bow my Knee to the God and Father of our Lord Jesus Christ, *That he would prosper and carry on this his own Work more and more in every one of our Hearts*; yet dare we not be found false Witnesses for God, in speaking of things beyond our Measure, or
boast-

boasting of that which we have not attained; for though it may be granted, we did feel an inward and effectual Call, much about a time, to come out of spiritual *Egypt's Land*, yet must we travel through the *spiritual Wilderness*, before we arrive at the *Heavenly Canaan*: Therefore I would have none mistake, so as to think, that Conversion is wrought in an instant; for it is a gradual Work, carried on by degrees in the Soul, which is not presently Compleat and Perfect; although the very first Motion towards it proceeds from a Principle which is *Perfect* in it self; and which will in time perfect the Soul, as it follows the Leadings thereof: But if any shall sit down by the way, on this side the Mountain of true Holiness, notwithstanding they began in the Spirit, yet if they end in the Flesh, how far soever they have travelled on in their Journey, still may their Carcasses fall in the Wilderness. Howbeit, I write this not to Discourage any, but to provoke to Diligence, as well my self, as others, that after we have set out towards the Promised Land, and had a sight of it, none of us may grow weary

ry, nor faint in our Minds, and so fall short of the Everlasting Rest; for 'tis not a bare Convincement of the Truth in our Understandings, which may produce a change in the Judgment, Opinion and Profession, that will serve our turn, without a change of the Old Nature, without there be a change wrought in the Inward, as well as the Outward Man, whereby the Heart may be thoroughly Sanctified and made Clean, else there can be no real Conversion; yet may We say, since we have felt the beginnings of this Work in our Hearts, we have been made as Signs and Wonders in the Earth; whilst we have been Weaning from the Worlds Breasts, we have been made a Mock to the Scoffing Ishmaels of our Age: But be it so, we are not much concerned, having an Eye to the Hope set before us, we do not only despise the *World's Flatteries*, but also condemn its *Scorns*, even as those Worthies of Old who after they were Illuminated, endured a great Fight of *Afflictions*, partly in being made a *Gazing-stock* both by *Reproaches* and *Afflictions*, partly by being

being companions with them that were so used; yea, though they had Tryals of cruel Mockings, yet they esteemed the reproach of Christ greater Riches than the Treasures of Egypt; For they had an Eye to the Recompence of the Reward, and patiently they endured this with much more, as seeing him who is Invisible; which you may read in the 10th of *Hebrews* more at large: Wherefore we think it not strange concerning the fiery Tryals that are to try us, as though some strange thing happened unto us; when the Wicked reproach us, and speak all manner of Evil against us falsely for Christ's sake; in this we account ourselves happy, yea, we secretly rejoyce that he hath accounted us worthy to suffer Shame for his Name, himself having said to our Comfort, *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall Reproach you, and cast out your Names as Evil, for the Son of Man's sake; Rejoyce ye in that day* (saith he) *and leap for Joy, for behold your Reward is great in Heaven; for in like manner did their Fa-*
thers

thers to the Prophets, Luke 6. 22, 23.
 So 'tis no wonder that the World hate
 us; for we know they have hated all
 the Righteous Generation that went
 before us; *They were defamed and made*
as the filth of the World, yea, they were
accounted the off-scouring

1 Cor. 4. 13. *of all things,* by the
 Wicked of that Gene-
 ration, and so are the Off-spring e-
 steemed with such a sort of People even
 at this present time: For the Seed of
 the Righteous have alwayes been de-
 spised in the Eyes and reproached in the
 Mouthes of the Proud

Psalms 31. 20. Ungodly World; how-
 beit, they have learned

to put their trust in him, who hath pro-
 mised to keep them in a
Psalms 12. 4. Pavillion from the Pride
 of man, and to hide them

from the Strife of Tongues: Yet some
 there are that say, *Their Tongues are*
their own, who is Lord over them? And
 such (I may say) have sorely railed on
 me both in Word and Writing, where-
 in were Queries, which I think not
 worthy to receive an Answer, because
 they came from a Nameless Author:

There-

Therefore I'll leave t' em with their remote Questions; winding up all in this Conclusion, Let none no longer inquire at a distance after the *Quakers* and their Principle, as *Nathaniel* did concerning Christ, *John* 1. 46. saying, *Can there any good thing come out of Nazareth?* But let them remember the answer of *Philip*, who bid him, *Come and see*; so shall they meet with satisfaction in that inward Principle of divine Light (and the Professors of it) which hath made many, and now hath it made me, a Spiritual Traveller for Souls Eternal Wellfare.

Elizabeth Bathurst.





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An EPISTLE to such of
the *Friends of Christ*, as
have lately been Con-
vinced of the Truth as
it is in Jesus.

MY Dear Friends and Spiritual
Relations, unto whom by
Grace I am allied, in the
Love of Truth I send you
this Salutation: Often have you been
upon my Mind, long before I found a
place to write unto you: For though
it was first upon me to write to my for-
mer Friends and Acquaintance, and Na-
tural Relations; yet you being that
New Kindred, spoken of by Christ *Mat.*
12. 50. thus are you nearer to me by
the

the Union of his inward Grace, than any unconverted thereunto can be.

And now I tenderly admonish you, That as you are convinced of the saving Powe of this Divine Principle (to wit, the Light of Jesus manifest in the Conscience) see you constand. keep therein. For, *Friends*, let me tell you, here lieth our strength in these times of Tryal; herein is our Safety: this Day of Danger, in this you'l be sure and quiet, when Peoples Hands shall be upon their Loins, because of Fear in the Night: Yea, though you may be come but to the dawning of this Day of God, where you can discern but the glimmering of its Light appear, which may at present shew you Trouble, and minister Condemnation to your Souls for your Evil Deeds, placing Judgment on your Heads, making you possess the punishment of your Iniquities that are past; so that instead of Peace, you may have great Bitterness; yet be perswaded to dwell in the Judgment; wait patiently *Isa. 26. 8. & 41. 1.* upon God, who draweth near to you in the way heretof, and I will assure, in this Light you shall

see

see more Light, and in it Consolation and Salvation shall be enjoyed. Wherefore I now write unto you, little Children (in the spiritual stature, being myself one of that Number) by way of Exhortation, To cast away your Idols, and keep your selves from them; say unto them, *Get ye hence* *Isa. 2. 20.*
to the Moles and to the

Bats: Friends, you know what I mean by them; turn in, and I am sure the Light will let you see them, and the sooner you part with them, the sooner will you find forgiveness with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly destroyed, then shall you be joy-
 ned to the Lord in a perpetual Covenant that shall never be broken: And here will your Bow abide in strength, wherewith you shall shoot at *Mystery Babylon*, and see her falling down; yea, though her Archers may shoot sorely at you, yet shall they not be able to hurt you; for the Lord (the help of Israel) will be a Shield before you, and will turn back their Arrows into their own Quiver, so shall they hang by their sides, and stick in their Hearts, who privily intended to wound the Innocent

without Cause. Yet 'tis very likely the Wicked will be pushing at you, and casting scandalous Calumnies upon you; in which I cannot but tenderly sympathize with you, having my self lately passed those Piques of the Enemy: *Renowned be the Lord of Hosts, the Captain of my Salvation, which caused me to march through valiantly, and also given me the Victory;* so that, though I speak not boastingly, yet I can say, *The Revilings of the Ungodly do not at all dis-spirit me;* for now I can take their Reproaches for Christ's sake, and bind them as an Ornament unto me: *To God be all the Glory, who hath raised this Spirit of Courage and Christian-Fortitude in me, and now hath called me to call on others to wait upon him, that they may be thus strengthened with Might in their inward Man by him.* Therefore wait on the Lord, be of good Courage, and he shall strengthen your Hearts; wait, I say, on the Lord, as said Holy David, *Psal. 27. 14.* so shall One chase a Thousand, & two put Ten Thousand to flight; (*Friends, read inwardly, so you'll understand me;*) I do not mean that you should avenge your selves on any with Carnal Weapons of War;

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No, no: But as you stand and wait in the Light of the Lord, though you can handle neither Sword nor Spear, he will make you shew comely as *Tirzah*, and terrible to the Wicked, even as an Army with Banners: For though the Remnant of the Just (as to outward Defence) are left this day like a City without Gates or Walls) whom the Wicked will be plotting against; yet *Psal. 30. 2. 13!* *God will laugh at him,* for he seeth that his Day is coming; and hath also given me this Confidence of Hope in him, to wit, *That he will not give his People into the Hands of cruel Lords, nor suffer Men of fierce Countenance to rule over them:* But they shall be as Standers in the Gap, and Stakes in the Hedge (though some may be but of tender growth) to stop the Enemy from laying waste our Countrey, and to stay the Lord's fore and terrible Stroke.

Ah *Friends!* is it not Pity, that Sin should make an *Aceldama* of our Nation, and this City? See therefore ye mind your inward Reprover, that ye may be no cause in Procuring the Nation's Misery. You Children of the
M 2 Light,

Light, arise therefore, and shine; for your Light is come, which will adorn your Conversation; let it now appear throughout your whole Behaviour, so shall your Words and Actions glorify your heavenly Father: Thus shall the Wicked see our Rock hath not sold us; for stronger is he that is in us, than they that are against us: So though they may outwardly beset us, yet we have a Rock to shelter us, where the Enemy shall despair for ever at coming at us. Wherefore *faint not in your Minds, nor be discouraged in your Spirits, at the Tidings you hear abroad; but dwell within your Tent, and serve the Lord with Fear, every one in your Sphere, so shall you shine like Stars in their proper Orbs:* Yea, though some of us may be but of small Magnitude, as in the natural Firmament, one Star differs from another Star in Glory, yet as we abide in the Fear, being cloathed with Humility, so shall we be preserved in our Spiritual Station, while we are as strangers and Pilgrims on the Earth, to have our Conversation honest (and as much as in us lies inoffensive) amongst them that are with.

without, that whereas they speak against us as *2 Pet. 2. 11, 12.* Evil-Doers, they may by the Good Works which they shall behold in us, *Glorifie God in the Day of their Visitation,* so shall we convince the World of that Principle of Light and Grace, that shineth in their Hearts, which if they turn in to it, and obey it, it will teach (and enable) them, *That denying Ungodlyness and Worldly Lusts, they should live Righteously, Seberly and Grdly in this present World.* And by this Grace shall we be to those about us, as Saviours in the Hand of the Lord upon Mount *Sion*, as others have been to us, when we were in Spiritual *Babylon*: Thus we being as a *City set upon a Hill* for People to behold, this shall they confess, *Verily God is in us*; when their Hearts shall fail them for very Fear of what Men are about to bring to pass. But would the Inhabitants of this Island bow to the Scepter of the Son of God in their Hearts, they should not need to be afraid of any *Tripple Leagues* or *Conclave Consultations* to do them

M. 3

hurt;

hurt; for yet would God arise, and break such Associations, and take such wicked Wits in their own Craftiness, so that their Hands should not find their Enterprizes; so should *England* become the *Renown of Kingdoms*, and a *Mart of Nations*, maugre the strength of Hellish Combinations. Therefore let them that read me, mark what I say; for the Lord of Hosts hath determined, *That the Haughtiness of Man shall be humbled, and the Loftiness of Man shall be laid low, that himself alone may be exalted in this Day: And mens Idols he will utterly abolish; yea, he will smite the gods of the Earth, that People may worship him in his own holy Place, as say the Prophets, Isa. 2. 17, 18. Zeph. 2. 11. Again, he saith; I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praise to Graven Images, Isa. 42. 8.* Wherefore such who will not turn from their Idols, to serve the living God, so as to break off their Sins by a real Reformation, he will be terrible unto them, and will certainly visit them with Ruin and Destruction.

But you who know the Lord, and
are

are turned in to him, do you put your Trust in him, who is Prince of the Kings of the Earth, unto whom all Power doth *Psalm 60. 12.* belong, and through God you shall do valiantly; for he it is that shall tread down all your Enemies. Friends, I mean chiefly as to the inward; yet am I to exhort you as to the outward this day, That you be in nothing terrified by your Adversaries, which will be to them an evident Token of Perdition, but to you of Salvation from the Al- *Phil. 1. 28.* mighty; for the Shields of the Earth are his; therefore trust you in him, whose Name is, The Lord of Hosts yea, The Lord Jehovah, in whom is Everlasting Strength; who is a Strong Hold in *Nahum 1. 7.* the Day of Trouble, and he knoweth them that trust in him; so shall Fear be far from you; and as for Terror, it shall not come near you: You Meek and Harmless Ones, you shall increase your Joy in the Lord, and shall inherit the Earth, and delight yourselves in abundance of Peace; for the Righteous God will establish *Isa. 29. 19.*

the Just, when Bloody and Deceitful
 Men shall not live out
Psal. 37. 11. half their Days: You
 shall triumph in Christ
 Jesus, who will make manifest the fa-
 vour of his Wisdom by you in every
 place; so that though you may suffer,
 yet shall you not despair; for in due
 time the Lord will be your Deliverer:
 Wherefore, lift up the Eyes of your
 Minds this day, and look for the *Son of*
Man's appearing, who hath determin'd
 to destroy the Man of Sin by the Spirit
 of his Mouth, and by the Brightness of
 his Coming.

And now it rises in me to write a
 word to comfort you, you Friends of
 the Bridegroom, that mourn for his
 With-drawing, and eat your Bread
 with Quaking, and drink your Water
 with Trembling, as
Ezek. 12. 18. those who find no com-
 fort till you do enjoy
 him

Wait without Weariness, and you
 shall behold his Countenance, and hear
 his

His pleasant Voice, which will revive your Spirits; but still be you mindful when you hear things unutterable, that you keep low and humble, so shall you be kept from the Snares of the Devil. And *Friends*, Let no Outward things over-set your Minds, but sit loose in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of Tender Years, who are void of Worldly Cares, be ye aware of Pleasures, Pride and Worldly Honours; for these may be your Snares: I am sensible many are the Temptations to allure you unto Vanity; but as you eye the Lord, they shall not overcome you; he will fight your Battels for you, and lift up a Standard in you against your Souls Enemies; and Satan and his Host shall fall like Lightning before you: Therefore stand you still, and wait for God's arising, so shall all his Enemies be scattered before him: And he will surely rise against our spiritual Adversaries, and bring them down in us, that they may not insult over us: For the Lord takes notice of the Kindness of our Youth,

and is well pleased to have our first ripe Fruits holiness unto him; wherefore he assures us, that *as we continue in the well-doing, we shall always inherit his Blessing.*

Therefore you Weak and Feeble Ones, put your

Isa. 40. 29. Trust in him; *For he giveth Power to the Faint; and in them that have no Might he encreaseth Strength.* This

our Spiritual Shepherd hath a tender regard to the hindmost of his Flock; He gathereth his Lambs with his Arms, and carrieth them in his Bosom, and gently leadeth those that are young: And thus, as we follow the Son of God, our Leader, Christ Jesus, our Captain and Commander; so shall we become as a well-disciplined Army, marching on in order, every one keeping our Ranks, and making War in Righteousness with the Prince and Powers of Darkness; the Weapons of our Warfare not being Carnal, but Spiritual, mighty through God to the pulling down the strong Holds of Sin and Satan, and casting the Dragon, the Beast, and the False Prophet, together with the spiritual Locust, into the Bottomless

tomless Pit, where they shall sink into
 the Lake of his Divine Wrath, so as
 never to rise more to cover the Earth.
 For, *Friends*, we are this day as an En-
 sign among the People, exposed unto
 many Spectators, and the Lord's Pre-
 sence is amongst us (magnified be his
 Name) because his Glory rests upon
 us: And as we wait on him, he will ap-
 pear more and more in our Meetings,
 and Crown our Assemblies, and make
 our Antients Honourable, and our
 Young Men like *Eldad* and *Medad*, and
 our Damsels like the Daughters of *Philip*.
 Yea, though we have not all the Gift of
 Prophecy (vocally) bestowed on us,
 yet by our upright Carriage, we shall
 every one become Preachers of Righte-
 ousness amongst our Neighbours, where-
 by we shall reach to the Witness, that
 lieth slain in their Consciences, and shall
 cause it to arise and stand upon its Feet,
 and Prophecie in their Streets; so shall
 we raise up that in themselves that will
 judge them for their Sins: Though
 the Love of God hath taught us to be
 kindly affectionated towards all, and to
 be pitiful, notwithstanding we are grie-
 ved.

ved to behold the sad and woful state of the Wicked World; yet can we praise the Lord in Spirit, that he hath turned us from Darkness unto Light, and from Satan unto himself; and hath made us to turn our back upon the Glory of the Earth, before this Day of Shaking came upon it; when mens Confidence in it shall be shaken: and their Expectation from it disappointed; then shall those who truly fear the Lord be abundantly satisfied.

For Friends, I must acknowledge it often arises in my Soul, as a Return of Thanks to God (*viz.*) The Remembrance which he gives me of the Time of his Love, even when my Soul was secretly crying, *Where shall I find true rest?* Then was the Lord pleased to bring me to the Mountain of his Holiness, where a peaceable dwelling is, and that just before their Disturbances broke out, in this part of the World, where my lot is cast: Oh! praised be his Name. For now he hath taken me into his Family, and makes me to sit down with the Antients of his House, at the Table of his Blessing, where he feedeth every one

one with Food convenient for them.

And now *Friends*, let me mind myself, and you, *That we greatly Love and Esteem, and in Honour do prefer those that were in Truth before us*; some of whom have been made as Trumpets (by the Breath of the Lord) to sound the *Evr-lasting Gospel* in our Ears; and others, on whom the Gift of *Utterance* hath not been bestowed, yet have they taught us to *Fear God and give Glory to Him*, by the Example which they have set before us: And thus respecting these as *Elders*, so shall Love regularly extend itself towards all others. I write this to you, *Friends*, only by way of Remembrance, as knowing, none need teach us to love *1 Pet. 1. 1.* those who have received like precious Faith with us (much less need we any humane Teachings, to Esteem such *2 Thes. 4. 9.* as held the same antient *John 13. 5.* Faith before us) For we are taught of God to *Love one another*, and by this shall all men know, that we are the *Disciples of Christ Jesus*. Thus as they behold our comely Order, whilst we live in Love together, like Children

of

of one Father, and in the inward union dwell, so shall they discern the *Splendor of the Truth* to shine in and amongst us, even like an *Orient Pearl*: And so shall we be bound up together in the Bundle of Love and Life in Christ Jesus, and shall grow up in him like Willows by the Water courses, and as tender Plants which God's Right Hand hath Planted; and our Natural Talents augmented, to serve the Lord with faithfulness in our several places, where we shall be as *Lights* unto the World whilst our dwelling is here amongst them, and then having improved our Talents to the Glory of God, and run well to the end of our Race, when our Course is finished, we shall lay down our Heads in Peace, and hear that joyful Sentence pronounced on us, *Well done good and faithful Servants, enter ye into the joy of your Lord*; where we shall receive the End of our Faith, even the final Salvation of our immortal Souls, which shall eternally live to sing and set forth Praises and Hallelujahs in the highest to him that sit on the Throne, and to the Lamb, Christ Jesus, who hath redeemed us from the Earth, unto whom
the

the Praise doth belong, for the
Assistance of his Spirit in this thing.

*Given forth by one of the least
of the Flock of Christ whose
outward Name is,*

Elizabeth Bathurst.

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THE
SAYINGS
OF
Women;

Which were spoken upon sundry
Occasions, in several Places of the
Scriptures.

Briefly Collected and Set together,
to shew how the Lord poured out of
his Spirit upon the whole House of Israel;
not only on the Male, but also on
the Female; and made them *Stewards*
of the manifold Gifts of his Grace; and
as those who knew they must give an
account of their Stewardship to the
Lord.

So did all the Women that were wise in
Heart, manage their particular Ta-
lents, to the Praise and Glory of
God.

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THE
SAYINGS
OF
Women.

First, **W**E find the Sayings of faithful *Sarah*, concerning her Son *Isaac*, the Child of Promise, (to whom the Inheritance belonged) when she saw *Ishmael* mocking of him, she said to *Abraham* her Husband, *Cast out this Bond-woman and her Son, for the Son of this Bond-woman shall not be Heir with my Son, even with Isaac.* And God commended her Care, and justified her Speech, saying unto *Abraham*, *Let it not be grievous in thy sight, because of the Lady, and because of the Bond-woman; in all that Sarah hath said unto thee, hearken*

unto

unto her Voice, for in Isaac shall thy Seed be called, Gen. 21. 10, 12.

2dly. We find *Rebecca*, the Wife of *Isaac*, speaking to the Lord, and the Lord answering her, Gen. 25. 22, 23. when she was with Child of *Jacob* and *Esau*; the Children struggling together within her, she went to inquire of the Lord, [not of Doctors] saying, *If it be so, why am I thus?* And the Lord said unto her, *Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People, and the Elder shall serve the Younger.* And after the Children were Born, and come to Age, she spoke unto her Son *Jacob*, and instructed him how he should obtain the Blessing, which God had promised, Gen. 27. 6. and so on. And afterwards she took care of her Son *Jacob*, concerning his Marriage, saying to *Isaac* her Husband, *If Jacob take a Wife of the Daughters of Heth, such as these, which are of the Daughters of the Land, what good shall my Life do me?* Verse the last. And *Isaac* approved of her Speech, and called *Jacob* and blessed him, and said unto him, *Thou shalt not*
take

Seed take a Wife of the Daughters of Canaan,
Chap. 28. 1.

3dly, We find *Rachel* and *Leab* speaking unto *Jacob* in these wholesome Words, saying, Now therefore whatsoever God hath said unto thee, do, Gen. 31. 10.

4thly, We find *Miriam* the Prophetess speaking to an Assembly of Women, *Exod.* 15. 20, 21. when *Moses* had made an end of his Song of Praises to the Lord, for the Salvation and Deliverance of his People; then *Miriam* the Prophetess, the Sister of *Aaron*; took a *Psal.* 68. 25. *Timbrel* in her Hand,

and all the Women went out after her with *Timbrels* and with Dances; and *Miriam* answered them, and said, Sing ye to the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea, &c.

5thly, We find *Deborah*, a Valiant Mother and Judge in *Israel*, (and she was also a Prophetess) speaking to *Barack* a Captain, who had Ten Thousand Men at his Feet, yet she instructed him how he should go up against *Siesra*, (Captain of *Jabin's* Army, the Children

dren of *Israel's* Enemy) and she said, *I will surely go up with thee, notwithstanding the Battel thou takest shall not be for thine Honour, for the Lord shall sell Sisera into the Hands of a Woman; read Judges 4. throughout.* And then we have her Son, wherein she magnified the Name of the Lord, and said, *Blessed be Jael above Women, the Wife of Heber; blessed shall she be in the Tent, &c. Judg. 5. 24.* And he made a large Declaration of the Righteous Acts of the Lord, in the foregoing and following Verses; for he it was that had avenged his People of their Enemies.

6thly, We find *Jephtha's* Daughter, saying to her Father, *A thou hast opened thy Mouth unto the Lord, so do unto me according to what hath proceeded out of thy Mouth, for as much as the Lord hath taken Vengeance for thee on thine Enemies, even of the Children of Ammon, Judg. 11. 26.*

7thly, We find *Manoah's* Wife saying to her Husband, *A Man of God came unto me, and his Countenance was like the Countenance of an Angel of God, very terrible; but I asked him not whence he was, neither told he me his Name; but he said unto me, Behold thou shalt conceive and bear a Son;*

a Son; and now drink no Wine, nor strong Drink, neither eat any unclean thing, for the Child shall be a Nazarite to God from the Womb, to the day of his Death, Judg. 13. 7. And when Manoah said to his Wife, We shall surely die, because we have seen God; his Wife being more stedfast in Faith, wisely answered, and encouraged him, saying, If the Lord were pleased to kill us, he would not have received a Burnt-offering and a Meat-offering at our Hands; neither would he have shewed us all these things.

Schly, We find Naomi speaking concerning her own Adversity, saying to the People of Bethlehem; Call me not Naomi, call me Marah, for the Almighty hath dealt bitterly with me; I went out full, and the Lord hath brought me home again empty; and hath afflicted me, Ruth 1. 20, 21.

Schly, We find Ruth, the Moabitess, speaking comfortably to Naomi her Mother, in her sorrow, saying, Intreat me not to leave thee, nor to return from following thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy People shall be my People; and thy God my God; where thou diest, will I die, and there -

there will I be buried; the Lord do so to me, and more also, if ought but Death part thee and me, Ruth 1. 16, 17. And afterwards, both these Women found Favour from the Lord; and the Women of the City blessed the Lord on their behalf, Ruth 4. 14.

10thly, We find *Hannah* praying in the Temple, and pouring out her Soul before the Lord; and the Lord heard her, and granted her Petition, 1 Sam. 1. from Vers. 10. to 18. And when her request was granted, she made a fervent and large Speech, in magnifying and exalting the Lord, Chap. 2. from Vers. 1. to 10.

11thly, We find when *Saul* and *David* had made a great slaughter upon the *Philistines*, the Women came out of all the Cities of *Israel*, Singing and Dancing, with Instruments of Musick; And the Women answered one another as they plaid, and said, *Saul hath slain his Thousands and David his ten Thousands*, 1 Sam. 18. 6. 7.. And as the Women were pertakers of outward Salvation and Deliverance, as well as the Men, by *David* in the time of the Law; so are they

they partakers with their Brethren of inward Salvation and Deliverance from the Devil, by Christ, the Captain of our Salvation: And therefore they ought to Praise and make Melody in their Hearts to the Lord, now in the time of the Gospel.

12thly, We find *Abigail*, the Wife of *Nabal*, speaking to King *David*, saying, *Let thine Hand-maid, I pray thee speak in thine Audience, and hear the Words of thine Hand-maid.* And so she went on, and preach't a large Sermon to him, as we find written, 1 Sam. 25. 24, 25, 26, 27, 28, 29, 30, 31. And *David* the King heard her patiently, and afterwards he said unto her, *Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy Advice, and blessed be thou, which hast kept me this day from coming to shed Blood, Vers 32, 33.* So we see this Wise Woman, by her Prudence and Innocence, saved her House from Destruction.

13thly, We find the Woman of *Teboah* speaking to King *David*; yea, she communed with him, till she convinced him of the Matter she had to say unto him, see 2 Sam. 14. 4. and so on. Though she spoke in a parable, yet by

her discretion she made Reconciliation between *David* and *Abfalom*, and caused the King to call home again his Banished, which he had expelled from him.

14thly, We find a Wise Woman of the City of *Abel*, speaking to *Joab* the General, yea, she preached to him, and told him, *She was one of them that were faithful in Israel, and thou seekest to destroy a City and Mother in Israel; (said she) why wilt thou swallow up the Inheritance of the Lord?* 2 Sam. 20. from Vers. 16 to 20. So she convinced him, and preserved the City: And her Wisdom, Courage and Faith is recorded to Posterity.

15thly, We find a poor Widow speaking to the Prophet *Elijah*, saying, *I have but a handful of Meal in a Barrel, and a little Oyl in a Cruise, and behold I am gathering two Sticks, that I may go in and dress it for me and my Son, that we may eat it and dye,* 1 Kings 17. 12. Yet in Faith she made the Prophet a Cake thereof first; and she found that her Meal and Oyl wasted not, as you read Verse 16. for the Lord gave in a supply, who had commanded her to sustain the Prophet, Verse 9. So she had the reward

reward both of her Faith and Works.

16thly, We find the *Shunamite-Woman* speaking to her Husband concerning the Prophet *Elisha*, saying, *Behold! now I perceive that this is a Ho'y Man of God, which passeth by us continually: Let us make a Chamber, I pray thee, on the Wall, and and set for him there a Bed, and a Table, and a Stool, and a Candlestick, and it shall be that when he cometh to us, that he shall turn in thither, 2 Kings 4. 9, 10.*

Thus she was sensible of the necessity of the Prophet in his Journey; and according to her care, the Prophet was careful it might be recompenced to her; see Vers. 13. For she was a great Woman, and had no Child, therefore the Prophet told her, *She should have a Son*, and she had so, according to his word: And when the Child dyed, she had Faith to believe (and also told her Husband)

That if she went to the Man of God, all should be well: Heb. 11. 35. And it was so; for by Faith she received her Dead raised to Life again, , as you may read, Vers. 23. and 36.

17thly, We find a captive Maid, who was brought out of the Land of *Israel*,

and waited upon the Wife of *Naaman* the *Assyrian*, (who was a Leper) saying to her Mistress, *Would God, my Lord were with the Prophet that is in Samaria, for he would recover him of his Leprosie.* Thus she spoke from the sense she had of the Power of the Lord, which he would shew through his Prophet; and and it proved so, for *Naaman* went unto him, and was healed, *2 Kings 5. 23.*

18thly, We find *Huldah* the Prophetess, which dwelt in the Colledge in *Jerusalem*, speaking to *Hilkiah* the Priest, and *Shaphan* the Scribe, and to the King's Chancellor, which he sent, and commanded to commune with her; and to them, and those that came with them, she made a large declaration in the Name of the Lord, as you may read, *2 Kings 22. from vers. 12. to the end.* Now here, neither King nor Priest, despised a Womans Speech.

18thly, We find Queen *Esther* speaking to King *Ahasuerus*, in behalf of the poor *Jews*, her People; *Mordcai* her Uncle having sent unto her, she bid the Messengers return him this answer, *Gather together all the Jews that are present in Shushan, and fast ye for me; neither eat*

nor

nor drink three Days, Night nor Day; I
 and my Maidens will fast likewise: And
 (with Courage and Resolution she said)
 so will I go in unto the King, which is not
 according to the Law, and if I perish, I
 perish, Esth. 4. 16. And by her discreet
 Behaviour she obtained favour of the
 King, (God inclining his Heart) so that
 he held out the Golden Scepter to her,
 and said unto her, What wilt thou Queen
 Esther, and what is thy Request? it shall
 be given thee to the half of the Kingdom,
 Chap. 5. 2, 3. So again, Chap. 7. 2:
 Then Esther the Queen answer'd, and said,
 If I have found favour in thy sight, O King!
 and if it please the King, let my Life be given
 me at my Petition, and my People at my Re-
 quest; For we are sold, I and my People
 to be destroyed, to be slain, and to
 perish: But if we had been sold for Bond-
 men and Bond-women, I had held my Tongue,
 although the Enemy cannot countervail the
 King's damage, Then King Ahasuerus
 answered, and said unto Esther the Queen,
 Who is he? and where is he that durst pre-
 sume in his Heart to do so? And Esther
 said, The Adversary and Enemy is this
 wicked Haman, Vers. 3, 4, 5, 6. And
 Esther spake yet again before the King,

and fell down at his Feet, and besought him with Tears, to put away the mischief of Haman, and his Device that that he had devised against the Jews. Then the King held out the golden Scepter towards Esther; so Esther arose, and stood before the King, and said, If it please the King, and if I have found favour in his sight; and the thing seem right before the King, and if it be pleasing in his Eyes, let it be written, to reverse the Letter devised by Haman, which he wrote to destroy the Jews, which are all in the King's Provinces; For how can I endure to see the Evil that shall come upon my People? Or how can I endure to see the Destruction of my Kindred? Chap. 8. 3, 4, 5, 6. And the King granted it. So by her Wisdom, Faith, and innocent Resolution, she saved her People, and became a Nursing-Mother in Israel.

20thly, We find Zeresh, the Wife of Haman, saying unto her Husband, (before the Queen had made complaint against Haman) If Mordecai be of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him, Esth.. 6. 13.

21thly, We find King Solomon's Mother, saying to her Son, by way of Instruction;

on;

on; Give not thy Strength unto Women,
 nor thy Ways to that which destroyeth Kings.
 It is not for Kings, O Lemuel, it is not
 for Kings to drink Wine, nor for Princes,
 strong Drink; least they forget the Law,
 and pervert the Judgment of any of the
 Afflicted: Give strong Drink unto him that
 is ready to perish, and Wine to those that
 be of heavy Hearts: Let him drink and
 forget his Poverty, and remember his Mi-
 sery no more: Open thy Mouth for the
 Dumb in the cause of all such as are appoint-
 ed to Destruction: Judge Righteously, and
 plead the Cause of the Poor and Needy,
 Prov. 31. from Vers. 3. to 9.

Thus we find many renowned Wo-
 men recorded in the Old Testament,
 who had received a Talent of Wisdom
 and Spiritual Understanding from the
 Lord; as good Stewards thereof they
 improv'd and imploy'd the same to the
 Praise and Glory of God.

So likewise in the *New Testament* we
 find another Number of many Daugh-
 ters, who as they were made Heirs of
 the Grace of Life, together with their
 Brethren; so upon sundry occasions
 they spoke and praised the Lord, who
 had bestowed Mercy on them.

And

And here, *First* ; We find the Woman of *Canaan* speaking unto Christ in behalf of her Daughter, crying out, and saying, *Have Mercy on me, O Lord, thou Son of David ; my Daughter is grievously vexed with a Devil*, Mat. 15. 22. And again, she came and worshipped him, saying, *Lord help me*, Vers. 25. But he answered her, *It is not meet to take the Childrens Bread, and cast it unto Dogs.* And she said, *Truth Lord, yet the Dogs eat of the Crumbs which fall from their Masters Table.* Then Jesus answered, and said unto her, *O Woman! great is thy Faith ; be it unto thee even as thou wilt : And her Daughter was made whole from that very Hour*, Vers. 27. 28.

2dly, We find a Worthy and Noble Act recorded of a Woman, who having an Alabaster-Box of very precious Ointment, 'tis said, *She poured it on Jesus his Head, as he sat at Meat*, Mat. 26. 7. For which the Disciples reproved her ; but when Jesus understood it, he spoke in her Justification, saying unto them, *Why trouble ye the Woman, &c? Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole*

whole World, there shall also this that this Woman hath done, be told for a Memorial of her; as you may read from *Verf. 8.* to *13.* more at large. And *Mark* makes mention of it again, *Chap. 14.* 3. and *John* likewise, *Chap. 11.* 1: Now though there is no mention of what she said at that time, yet what she did is recorded; and she is commended by Christ her Lord, as worthy of Commemoration unto all Generations.

3dly, We find *Pilate's* Wife speaking in behalf of Christ, when her Husband was fate down on the Judgment-seat, she sent unto him, saying, *Have thou nothing to do with that just Man, for I have suffered many things this day in a Dream because of him,* *Mat. 27. 19.*

4thly, We find the Woman that was twelve Years diseased, and had spent all her Living upon Physicians and still grew worse and worse; her Faith in Christ was so strong, that she believed, and also said, *If I may Touch but the Hem of his Garment, I shall be whole,* *Mark 5. 25.* and so on. And when Christ felt healing Virtue go out of him, he inquired, who it was that touched him? then the Woman came Trembling, and fell.

fell down before him, and told him all the truth what she had done: And Christ did not reprove her for speaking to him, but he said unto her, Daughter, thy Faith hath made thee whole, go in Peace.

5thly, We find the *Virgin Mary*, to whom the Angel of God was sent, telling of her, That by the Power of the Most-high, she should bring forth a Son, whose Name should be called *Jesus*, and he should be the Son of the highest, and he should Reign over the House of *Jacob*, and of his Kingdom there should be no End, *Luke 1. 26.* and so on. Now though this seemed to her impossible, that such a thing should be, yet in Faith she believed, and said, *Behold! the Hand-maid of the Lord; be it unto me according to thy Word, Vers. 38.* And then we have her Song of Praise, from *Vers. 46. to 55.* And *Mary* said, *My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his Hand-maiden. For behold! from henceforth all Nations shall call me Blessed; for he that is mighty hath done to me great things, and Holy is his Name, and his Mercy is unto them*

that fear him, from Generation to Generation; He hath shewed strength with his Arm, and hath scattered the Proud in the Imagination of their Hearts; He hath put down the Mighty from their Seats, and exalted them of low degree; He hath filled the Hungry with good things, and the Rich hath he sent empty away; He hath holden his Servant Israel, in remembrance of his Mercy, as he spoke to our Fathers, to Abraham, and his Seed for ever.

6thly, We find Elizabeth, the Wife of Zacharias the Priest, saying, Thus hath the Lord dealt with me, in the day wherein he looked on me, to take away my Reproach among men, Luke 1. 25. This was when she was with Child of John the Baptist, the fore-runner of Jesus Christ; and when Mary came into her House, she was filled with the Holy Ghost, and spoke out with a loud Voice, saying, Blessed art thou among Women, and blessed is the Fruit of thy Womb: And whence is this to me, that the Mother of my Lord should come unto me? For lo, as soon as the Voice of thy Salutation sounded in my Ears, the Babe leaped in my Womb for joy; And blessed is she that believed, for there

there shall be a performance of those things which were told her from the Lord, Verſ. 42. and ſo on.

7thly, We find ancient *Anna*, a Prophetess, a Widow, of about Fourscore and four Years of Age, which departed not from the Temple, but ſerved God with Fasting and Prayer, Night and Day; when the Child Jeſus was brought thither, ſhe coming in at that inſtant, gave Thanks unto the Lord, and ſpoke of him to all that looked for Redemption in *Iſrael*, *Luke* 2. 36, 37, 38.

8thly, We find *Chriſt*, and *Mary* communing together, *Luke* 10. 39. And when *Martha* would have called her away from ſitting at Jeſus's Feet, where ſhe heard his VVord; Chriſt re- proved her for her cumber, and com- mended *Mary*, ſaying, *She hath choſen that good part, which ſhall not be taken away from her*, Verſ. 42. And this is Chro- nicled and left upon Record, that all People might chiefly prefer the better part, and eſteem the VVord of Truth as the one thing needful.

9thly, VVe find certain VVomen, which followed Chriſt even to his Cru- cifixion; ſee *Mark* 15. 40. giving Testi-
mony

mony of his Resurrection: *Luke 24 10.* Its said, *it was Mary Magdalen, and Joanna, and Mary the Mother of James, and other Women that were with them, which told these things unto the Apostles; to wit, that Christ was risen. And Vers. 22, 23, 24.* One of the Brethren, named *Cleophas*, confest to Christ, that certain VWomen of their company made them astonished, which were early at the Sepulchre, and when they found not his Body, they came, saying, *That they had seen a Vision of Angels, which said, that he was alive; and certain of them which were with us, went to the Sepulchre, and found it even as the Women had said.*

10thly, VVe find Christ, the head of the Church, discoursing with the VWoman of *Samarita* concerning living Water and VVorship, *John 4. from v. 7. to 27.* as you may read at large, she desired living Water (v. 15.) and by the Answer Christ gave her, she perceived him to be a Prophet, (v. 19.) Then said she to him, *Our Fathers worshipped in this Mountain, and ye say, that in Jerusalem is the place where men ought to worship,* (v. 20.) Jesus saith unto her, *Woman, believe me, the hour cometh, when ye shall*
 O neither

neither at this Mountain, nor yet at Jerusalem, worship the Father, (v. 21.) and then he certified her, both of the place and manner of VVorship; *But the hour cometh, and NOWV IS* (saith Christ) *when the true VVorshippers shall worship the Father in Spirit, and in Truth; for the Father seeketh such to worship him: God is a Spirit, and they that worship him must worship him in Spirit and in Truth* (v. 23, 24.) (This secret Christ revealed to a VVoman, and suffered her also to speak freely unto him.) The VVoman said unto him, *I know that Messias cometh, which is called Christ; when he is come, he will tell us all things.* Jesus saith unto her, *I that speak unto thee am he,* (v. 25, 26.) And upon this came his Disciples; and marvelled that he talked with the Woman; but no man said, *Why talkest thou with her?* The Woman then left her Water-pot, and went her way into the City, and said to the men, *Come see a Man, which told me all things that ever I did, Is not this the Christ?* v. 28. 29. and many of the Samaritans of that City believed in him, for the sayings of the Woman, which testified, *He told me all that ever I did,* v. 39.

11thly,

11thly, We find *Mary Magdalen*, coming early to the Sepulchre on the first day of the VWeek, and finding the Stone taken away from the Sepulchre, she runneth to *Simon Peter*, and to the other Disciples whom Jesus loved, saying unto them, *They have taken away the Lord out of the Sepulchre, and we know not where they have laid him*, John 20. 1, 2. And ver. 11. we find her standing without at the Sepulchre weeping, and as she wept, she stooped down and looketh into the Sepulchre, and seeth two Angels, which said unto her, *Woman, why weepest thou?* she said unto them, *Because they have taken my Lord, and I know not where they have laid him*, v. 13. And when she had thus said, she turned her self back, and saw Jesus standing, but knew not that it was Jesus; Jesus saith unto her, *Woman, why weepest thou; whom seekest thou?* she supposing him to be the Gardener, saith unto him, *Sir, if thou hast born him hence, tell me, where thou hast laid him, and I will take him away*. Jesus saith unto her, *Mary*; she turned her self, and saith unto him, *Rabboni*, which is to say, *Master*; Jesus saith un-

to her, *Touch me not, for I am not yet ascended to my Father; but go to my Disciples, and say unto them, I ascend unto my Father and your Father, unto my God and your God*: Mary Magdalen came and told the Disciples this Message, *That she had seen the Lord, and that he had spoken these things unto her*; as you may read from *Vers. 14. to 18.* how Christ conferred with Mary, and she with him; unto whom he first shewed himself after his Resurrection.

12thly, VVe find a certain VWoman named *Lydia*, a seller of Purple, of the City of *Thyatira*, which worshipped God, whose Heart the Lord had opened, that she attended unto the things that were spoken of *Paul*; and she spake unto him, and them that were with him, saying, *If ye have judged me to be faithful to the Lord, come to my House, and abide there.* So she constrained them, *Acts 16. 14, 15.* And these her sayings, with the sayings and doings of many faithful Women more, were Chronicled by the Church for rare Patterns of Love to Christ, and his Disciples, to be Examples to their Children Children.

13thly, and lastly; As to what I shall now write, we find a certain Damsel possessed with a Spirit of Divination, which brought her Master much Gain by Southsaying; the same followed Paul, and the other Apostles, and cryed out, saying, *These are the Servants of the Most High God, which shew unto us the Way of Salvation*: And this did she many days, *vers. 17, 18.* of the 16th Chapter of the *Acts*: Insomuch that Paul was grieved for her, and had compassion on her, so that he turned, and said to the Spirit, *I command thee in the Name of Jesus Christ, to come out of her*; and he came out the same hour. From whence we may take notice, that she obtained the Reward of her Faith, and of her Testimony to the Truth; for as she believed and owned the Apostles to be the Servants of the Lord, so she was dispossessed of the evil Spirit by Paul, who spoke in the Name and Power of God.

Hereunto I might add divers other instances of believing Women, as that of *Dorcas*, who is call'd a Disciple of Christ Jesus, *Acts 9. 36.* And likewise of *Priscella*, who together with her

Huf-

Husband *Aquilla*, took *Paul* home to their House, when he was first instructed in *Christianity*, and Expounded unto him the Way of God more perfectly, *Acts* 18. 25, 26. And afterwards were Fellow-helpers with *Paul* in Christ Jesus; as himself saith, *Rom.* 16. 3.

And I might bring in *Philip's* four Daughters, which were Prophetesses, sent forth to encourage others.

And also *Pbebe*, a Woman in Esteem in the Church of Christ, whom *Paul* commends, and calls, *Their Sister*, and a *Servant of the Church which is at Cenchrea*, *Rom.* 16. 1.

And that Woman, to whom *John* the *Evangelist* sends his Epistle, ought not to be forgot, to wit, *The Elect Lady and her Children, whom I love in the Truth*, saith *John*, 2 *Epist.* v. 1. But I remember I spoke of Brevity in the beginning, therefore I do but mention these Worthies in the latter end, because I find nothing said by them; thus I leave them, designing only to write out of Scripture the Sayings of the Women, and not to say much of them.

So I shall draw to a *Conclusion*, laying down this assertion, viz. That as Male and Female are made one in Christ Jesus, so Women receive an Office in the Truth as well as Men, and they have a Stewardship, and must give an account of their Stewardship to their Lord, as well as the Men: Therefore they ought to be faithful to God, and valiant for his Truth upon the Earth, that so they may receive the reward of the Righteousness, which is as they are faithful to their little, so shall they be made rulers over much: And as they patiently continue in well-doing, seeking Glory, Honour and Virtue, so shall they obtain a Crown of Immortality and Eternal Life, when they shall have passed through this Vale of Trouble and Tears; then shall that blessed Sentence be finally pronounced on them, *Well done good and faithful Servant, enter into the undisturbed Rest and Joy of your Lord.*

Elizabeth Bathurst.

POST.



P O S T S C R I P T.

Although the *Woman* was first in Transgression, which brought in Death; yet was she made by the Power of the Lord, to bring in him *who is the Resurrection and the Life*: For this was the promise of the Father, *That the Seed of the Woman should bruise the Serpents Head*, Gen. 3. 15. And it is long since fulfilled: For in the fulness of time Christ came, being born of a *Woman*, to wit, the *Virgin Mary*, as 'tis written, *Mat. 1 23*. So that it may be said, *As by Woman came in the Transgression and Degeneration; So by Woman also came in the Reconciliation and Restoration*, to wit, *Christ*, who came of the *Woman's Seed*; *He it is, who is the Healer of our Breaches, and restorer of our Paths*: And in him *Male and Female are made all one*, as saith the Apostle, *Gal. 3. 28*.

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